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THE GREEK PARTICLES

AND THEIR COMBINATIONS

D. A. PABBY



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THE GREEK PARTICLES
AND THEIR COMBINATIONS.

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A SHORT TREATISE

ON

THE GREEK PARTICLES
AND THEIR COMBINATIONS.

ACCORDING TO ATTIC USAGE.

BY

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TO THE READER.

THE object of this compendious work is to collect Facts, and from them briefly and yet clearly to explain Principles. It does not attempt too refined distinctions or too minute classification, but it points out and illustrates the meaning of the Particles, both singly and in combination, leaving to the observation and intelligence of the student to mark occasional minor deviations from the established usages. It is designed for the use of Schools, and is therefore made as simple and easy as possible.

These 'Particles,' it is well known, constitute an important and a characteristic feature of the Greek Language, especially of the Attic writings of the best period. They so greatly affect the tone, connexion, or irony of a passage, that a correct knowledge of their uses is quite a necessary condition of accurate Greek scholarship. Especially is it important to the right interpretation of the Greek Plays and to the idiomatic composition of Greek Iambics—too

often a mere *nexus verborum*, without any feeling for or knowledge of the real spirit of Tragedy. And it is with a view to these points that so many of the examples are taken from Tragedy. In fact, poetry is stronger, so to say, in the use of particles than prose, and a distinction occasionally has to be made of combinations which are, perhaps, exclusively poetical. No special account has been taken of epic or lyric usages, as it seemed desirable to exclude these, though in many respects they are not materially different from the Attic.

It may be doubted if any Manual exists which explains at once clearly and correctly, and in a conveniently concise form, the Doctrine of the Greek Particles. Longer works, as Hoogeveen's,¹ and expositions of the principal uses given in the larger Greek Grammars, are not generally accessible to young scholars, or at least, they are consulted with some reluctance. Perhaps, indeed, it is not too much to say, that in consequence of this some of the combinations are rather imperfectly understood, and are explained, if at all, by no means correctly. Many a student has learnt to think a $\gamma\epsilon$ or a $\delta\eta'$ a mere makeshift to the metre, when it really has a most certain and definite sense. How many, we may

¹ I am not writing in ignorance that there are others, but it was not my purpose to borrow from any.

fairly ask, could give a true account¹ of $\gamma\epsilon$ in Aesch. *Theb.* 71, and Soph. *Oed. Col.* 1409, or of $\delta\eta$ in *Oed. R.* 66 and *Oed. Col.* 1215?

The present short Treatise is entirely original, and is under no obligation whatever to any work existing on the subject. It may be objected, with some truth, that it is difficult to define what should be admitted under the strict definition of the term "Particles." If, for instance, the uses of the conditional $\alpha\upsilon$ and of the negatives $ο\upsilon$ and $\mu\eta$ are included under this head,—and it does not seem reasonable to exclude them—it is not easy to write briefly on subjects involving so much variety in idiomatic usage. The best course is, perhaps, to lay down clearly the general principles only; for when these are well understood, then the details can be well filled up, like a picture completed from a good cartoon.

Indeed, the greatest difficulty in a work of this kind is, perhaps, to write at once clearly and briefly. For examples accumulate to so large an extent that a limited selection becomes absolutely necessary. As Hermann has written a long treatise on $\alpha\upsilon$, so a volume of no small size would be required to treat

¹ Some will smile at this remark, and say, Truly, a worthy subject to engage the thoughts of clever men! But if the educational use of learning Greek is just in proportion to the accuracy of the knowledge and the closeness of the observation, we cannot afford to despise such small details of language.

exhaustively of *οὐ* and *μή* and their combinations. Still, I think both these subjects may be well explained at moderate length.

It has been my lot to know, from very long experiences both as a Lecturer and an Examiner in Classics, how common is a confused and misty conception of the logical grounds of certain idiomatic expressions, and how little even the primary distinction of *objective* and *subjective* propositions is realised by younger students. Thus, whether to use *οὐ* or *μή* in Greek or (what is not very different) the indicative or the subjunctive in Latin, becomes a frequent cause of perplexity in composition, and it is only by understanding the reasons of things that the difficulties can be mastered.¹ A use which was intuitive in a Greek and a Roman is often very hard to acquire by rule and example.

But much may be done by an intelligent survey of such special phenomena as are presented by the Particles. The fixed uniformity of their use in the best period of the language, with an import far beyond that of mere expletives, gives them a high place in the scientific analysis of the language.

To my mind, then, so far from being a dry unimportant subject, the combinations of the Greek Particles are full of the highest interest, as being,

¹ Prof. Campbell (on Soph. *Trach.* 90) even says that 'The whole question of the Greek negatives is still indeterminate.'

so to say, an elaborately finished part of a most complex and beautiful machinery. That a few uninflected monosyllables should determine so completely the tone and meaning of a sentence, is in itself a curious phenomenon of language. Believing that from long and careful observation, I understand them myself, I have tried to make others do the same; and I only hope they will have the same pleasure in reading which I have had in writing this small work.

A few more words remain to be said on the predominance given to quotations from the dramatic writers over those from the prose compositions of the best age. The reason is simple; the idioms and usages of the Particles are the same, but they are, so to say, intensified,—they are much more frequently and pointedly used by the Attic poets. Hence it seems more useful to give illustrations (say) from Sophocles than from Thucydides; for the more subtle meanings in many passages of the Greek Plays are too often either wholly overlooked, or quite wrongly understood. Plato is one who makes a great use of particles, but always coincidently with the Tragic use; and that use can be learnt as well from the one source as from the other.

To fill pages with examples of *ἄρα*, *δή*, *γε* or *τε* from epic poetry, or to mix up with the Attic the Ionic usages of Herodotus, would have added much to the bulk and perhaps nothing to the utility of this little

Manual.¹ It was quite necessary too, for obvious reasons, to explain briefly and *only generally* the uses of *οὐ* and *μή* and of the particle *ἄν*. My present belief however is, that the little that has been said on these most difficult monosyllables sufficiently indicates the true principles of their usage. No one has any claim to be a sound Greek scholar who is imperfectly acquainted with these and the other particles; and those who value verbal and grammatical accuracy in a classical education will do well to encourage this study in all the upper classes of the Schools.

¹ Bäumlein's work, *Untersuchungen über Griechische Partiklen*, (Stuttgart, 1861) extends, for the above reason, to more than 300 pages of rather close print.

CONTENTS.

	PAGE
ἀλλά	1
ἄν	3
ἄρα, ἄρα	11
γε	14
δή	18
δῆτα, δῆθεν (δῆθε)	24
ῆ	27
καί	30
μέν and δέ	34
μήν	35
οὐ and μή	40
οὖν	52
περ	60
πῶς and ὅπως, and πως and που enclitic	63
ποῦ interrogative.	66
τοι	67
ὥς	71

THE GREEK PARTICLES

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ἀλλά.

THIS word, commonly meaning *but*, and often nearer in sense to the Latin *at* or *autem* than to the separative *sed*, was in its origin, perhaps, the plural of ἄλλος, 'to speak of other things.'¹

A peculiar use of the word is nearly a synonym of γοῦν, Lat. *saltem*. Sometimes it may be rendered 'then,' as

σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβών,
'then take and taste these.' Ar. *Ach.* 191.

σὺ δ' ἀλλὰ μοι σταλαγμὸν εἰρήνης ἔνα
ἐς τὸν καλαμίσκον ἐνστάλαξον τουτονί.

Ibid. 1033.

ἀλλ' ἴλεω μὲν τὸν ἰκέτην δεξαίατο·
ὥς οὐχ ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι.

Soph. *Oed. Col.* 44.

¹ Compare the use of *ceterum*, 'this other matter'; and *autē* with *autem*, 'again,' 'further.'

σὺ δ' ἀλλὰ γήμας Πριαμιδῶν γαμβρὸς γενοῦ.
Rhes. 167.

ἴν' ἀλλὰ τοῦτο κατθανοῦς' ἔχω σέθεν μνημεῖον.
Iph. Aut. 1239.

ὦ θεοὶ πατρῶι, συγγένεσθέ γ' ἀλλὰ νῦν.
Lat. nunc demum. Soph. El. 411.

λέγ' ἀλλὰ τοῦτο. *Ibid.* 415.

πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς
 τὸ δυσπρόσοιστον κάπροσῆγορον στόμα.
Oed. Col. 1276.

ὦ τοῦδ' ὄμαιμοι φῶτες, ἀλλ' ὑμεῖς γε—
 μή μ' ἀτιμάσητέ γε. *Ibid.* 1405.

εἴπ', ὦ τάλαιν', ἀλλ' ἡμῖν ἐκ σαυτῆς. *Trach.* 320.

It is used like the Latin *at* in expostulation, and so the passage last cited from *Oed. Col.* may be explained.

ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
 ταύταιν λέλειψαι,—μή σφε περιῖδης κ.τ.λ.
Oed. Tyr. 1503.

ἀλλ' αἰδεσαί με καὶ κατοίκτηρον βίον.
Iph. Aut. 1246.

In the sense *at saltem* we have ἀλλ' οὖν, as *Ar. Ach.* 920, *Eur. Tro.* 1192, and *Alcest.* 363, nearly or quite the same as ἀλλ' οὖν-γε = ἀλλὰ γοῦν.

Like *at enim*, ἀλλὰ γάρ (*Antig.* 148) may often be rendered 'but since,' and so ἀλλ' οὐ γάρ, *Oed. Col.* 755.

The formula οὐ γὰρ ἀλλὰ, 'for indeed,' 'for of course,' lit. 'for it is not otherwise but,' is not unfrequent.

κλύοιμ' ἄν· οὐ γὰρ ἀλλὰ δεῖ δοῦναι μέρος.

Eur. *Suppl.* 570.

ἄπιθ'. οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις.

Ar. *Equit.* 1205.

ἄν.

The uses of this particle may be reduced to three principal heads.

(1) It combines and coheres with relative and some few other quasi-relative words (*πρίν*, in case a negative precedes, *ἔνθα*, *μέχρι*, *ἕως*, *ὥς*, *εἰ*), in present and future time, to express indefiniteness, like our word *ever* in 'whoever,' 'whenever,' &c.

In this case it is naturally constructed with the subjunctive mood. For *every subjunctive is a future*, implying as it does something that is yet to be proved by experience. And in all such propositions an event is waited for, the issue of which is regarded as a present uncertainty.

And as 'ever' forms an integral part of our words 'whenever,' &c., and we are not in the habit of writing separately 'when ever,' or 'what ever,' so *ὅτε ἄν* and *εἰ ἄν* are written as one word *ὅταν* and *ἤν* (or *εἰάν* again shortened to *ἄν*). So *ὁπόταν*, *ἐπὴν*, *ἐπειδὰν*, and the crasis *ἄν* for *ἂ ἄν*.

Thus ὅς, ὅστις, οἷος, ὁποῖος, ὅσος, ὁπόσος, ὁπότερος, ὅπου, ὅπως, 'whoever,' 'whichever,' 'of what kind soever,' &c., in all matters pending and still undecided, are followed immediately by ἄν, which is inseparable from the relative or quasi-relative word; so that ὅς-ἄν λέγῃ alone is right, and ὅς λέγῃ ἄν would be a solecism. It would be equally incorrect in English to write 'who says ever,' instead of 'whoever says.' Here, therefore, the Greek idiom is identical with our own.¹

Note here, that from their very nature such indefinite clauses logically form the *first part* of a proposition. Thus, 'whoever says (may be found to say) this, will say what is false'; ὅς ἄν τοῦτο λέγῃ, ψεύσεται. But the order of the clauses is often inverted.

The contrary is the case in the use of ἄν with the optative.

(2) Constructed with the optative (aorist or present) the particle expresses *the probable results of a certain condition being fulfilled*, and which condition therefore logically precedes.

'If he were to say this, he would say (be saying) what is false.'

εἰ τοῦτο λέγοι, ψεύδοιτο ἄν.

Note that here the uncertainty or mere probability lies in the *result*: 'he *would* say,' &c., *i.e.* there is

¹ But, although ἄν is so very important as a conditional particle to the Greek, neither the English nor the Latin possesses any representative of it; for 'ever,' *cunque*, in the indefinite or subjunctive use, has only a *resemblance* to it in the respect pointed out.

a likelihood of that being the case. Whether the *hypothesis* is a probable one or not is immaterial.

The young student should consider the different ideas conveyed by *if he should—he would*, and *if he shall—he will*. He will thus learn clearly to distinguish *δοίη ἂν*, *εἰ ἔχοι*, from *δώσει*, *ἐὰν ἔχη*, and *γένοιτ' ἂν πᾶν θεοῦ θέλοντος* = *εἰ θεὸς θέλοι*, from *γενήσεται πᾶν, ἣν θεὸς θέλῃ*. Again, he will see that a supposition may be assumed as a fact; *εἴ τι ἔχει, δίδωσι*, where the result shares in the certainty which the speaker feels about the condition.

Where the uncertainty is solely about the condition, and the result of the fulfilment of it is contemplated as certain, then, of course, the *ἂν* has place in the *conditional* clause:—

‘If he says this, he will say what is false.’

ἐὰν (εἰ—ἂν) τοῦτο λέγῃ (or *λέξῃ*, ‘shall have said’), *ψεύσεται*. This then is but a variety of the first example, *ὅς ἂν λέγῃ*, &c. The doubt here is, whether he will say it. If he does, there is no doubt about the falsehood.¹

(3) With the past indicative (aorist or imperfect) *ἄν* is used to express what would have been the case if a certain condition had been fulfilled, but which is not the case under the present circumstances.

¹ That *ἂν* does not *in itself* govern or affect the subjunctive (as it does the optative) is proved by the pretty frequent occurrence of *εἰ, ὅς, πρὶν, ἕως*, &c., without the *ἂν*, taking the subjunctive.

‘If he had said this, he would have said what was false.’
 εἰ τοῦτο ἔλεξεν, ἐψεύσατο ἄν. Which implies, ‘But he did *not* say it, and therefore he has told no lies.’

The real meaning of the phrase is, ‘if he said it (only he did not), according to that (ἀνὰ τοῦτο) he said what was false.’ The Roman idiom is here strikingly different, *si hoc dixisset, mentitus esset*.

Note particularly, that with the optative the position of ἄν in the sentence is usually early, that is, it follows some emphatic word, which from its very emphasis stands nearly first. It thus much more frequently precedes the verb than immediately follows it. In fact the Greeks seldom say οὐ ταῦτα γένοιτ’ ἄν, or οὐ γένοιτ’ ἄν ταῦτα, ‘this is not likely to happen,’ but nearly always οὐκ ἄν γένοιτο ταῦτα. And generally, emphasis is expressed by the position of ἄν, as in γῆς τῆσδ’ ἄν (p. 1). When there are two emphatic words, or when the verb follows long after the introductory ἄν, the particle may be repeated, as καλῶς ἄν τὰ τοιαῦτα πρὸς ἄδικον ἄν ἄνδρα λεχθείη. So *Ant.* 466–8, ἀλλ’ ἄν—κείνοις ἄν ἤλγουν.

τάχ’ ἄν κἄμ’ ἄν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.

Oed. R. 139.

δύναιτ’ ἄν οὐδ’ ἄν ἰσχύων φυγεῖν. *Elect.* 697.

Note also, that even with the subjunctive such particles as μέν, δέ, γάρ, μάλιστα, often intervene between the ἄν and the relative word, as ὃ μὲν ἄν δοκῇ ταῦτα, ἐς μάλιστα ἄν σοφὸς ᾗ, οἷς γὰρ ἄν σεισθῇ δόμος, *Ant.* 584.

A peculiar use of *ἄν* with an historic tense contemplates the condition as having often taken place, and an act or event in consequence having frequently occurred.

πρὸς δὲ τοῦθ' ὃ μοι βάλοι
νευροσπαδῆς ἄτρακτος, αὐτὸς ἄν τάλας
εἰλυόμεν δύστηνος ἐξέλκων πόδα
πρὸς τοῦτ' ἄν· εἰ δ' ἔδει τι καὶ ποτὸν λαβεῖν,
ταῦτ' ἄν ἐξέρπων τάλας
ἐμμηχανώμην.

Philoct. 289.

εὔρετο πᾶν ἄν διὰ τὰς λιπαράς. *Ar. Ach.* 640.
'He would get anything he asked for, through that complimentary title *Athens the Bright*.'

In the optative or the indicative construction (as distinct from the subjunctive and relative use), the infinitive, or even the participle, is often combined with *ἄν*, where either of these represents the original mood by some change of the syntax. Thus,

πάντ' ἄν φοβηθεῖς ἴσθι, *Rhes.* 80,

'know that you would fear everything,' is only a short form of the fuller proposition,

πάντα ἄν φοβηθείης, εἰ τοῦτο φοβηθείης, or εἰ
τοῦτο φοβεῖ.

ὥς οὔποτ' ἄν τλὰς θυγατέρα κτανεῖν ἐμήν.

Iph. Aul. 96.

Similarly, ἔφη πάντα ἄν πράξαι εἰ δύναιτο means ἔφη ὅτι πράξειεν ἄν, while ἔφη πράξαι ἄν εἰ ἡδυνήθη

means ὅτι ἔπραξεν ἂν εἰ ἡδυνήθη. Lat. *se facturum fuisse si posset* or *potuisset*. Thuc. viii. 66, ἐνῆσαν γὰρ καὶ οὗς οὐκ ἂν ποτέ τις ᾤετο εἰς ὀλιγαρχίαν τραπέσθαι, ‘whom no one ever supposed would turn (or, would have turned) to oligarchy.’ Similarly, ἔφη πράσσειν ἂν εἰ ἡδύνατο means ὅτι ἔπρασσειν ἂν εἰ ἡδύνατο, ‘that he would have been for doing it, if at the time he had the power.’

Examples of ἂν with both participles and infinitives are very common, and present no difficulty if the sentence is resolved into its *primary conditional form*. Thus it is clear that in *Oed. R.* 11, ὡς θέλοντος ἂν ἐμοῦ προσαρκεῖν πᾶν is only a brief way of saying ἐπεὶ ἐγὼ μὲν πᾶν ἂν θέλοιμι προσαρκεῖν, and

λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν, *Ibid.* 87,

virtually means ὅτι εὐτυχοίῃ ἂν.

Note further; in a few instances the subjunctive construction with ἂν (ὅς—ἂν, &c.) is retained even with the optative, when the original sentence is affected by *oratio obliqua* in a past narrative. Thus, it is not wrong, though it is by no means usual, to say ἐκέλευε πάντας, ὅταν ἔλθοιεν, τὰ ὄπλα παραδίδόναι, the original or primary proposition being the command ὅταν ἔλθητε, τὰ ὄπλα πάντες παραδίδοτε or παραδώσετε. This use however (the correctness of which is even denied by some) is nearly confined to a few passages in poetry, as

χρόνον προτάξας, ὡς τρίμηνον ἡνίκ' ἂν
 χώρας ἀπείη, Soph. *Trach.* 164,

where the actual words of Hercules were,

χρόνον προτάσσω, ὡς, ἡνίκ' ἂν ἀπῶ, &c.

ἕως ἂν ἀρτίχριστον ἀρμόσαιμί που. *Ibid.* 687.

ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίαιτο.

Aesch. *Pers.* 452.

As ἂν with the optative, expressing result, occurs in a different clause from εἰ implying the condition, it follows that such a combination as εἰ ἂν γένοιτο is quite irregular. Yet even of this a few examples occur, and the reason seems to be that ἂν γένοιτο is regarded as equivalent to γενήσεται. For εἰ γενήσεται, though less frequent, is as correct Greek as ἦν γένηται. The line in the *Agamemnon*, v. 903,

εἰ πάντα δ' ὥς πράσσοιμ' ἂν, εὐθαρσῆς ἐγώ,

may be so explained, though πράσσοιμεν is a very probable correction; 'if I continue to act thus in all things, I for my part have good confidence.'

Again, as the future expresses a *certain* result, and even the future optative is nothing more than the expression of the same certainty made indirect by past narrative, it follows that neither ἔσται ἂν nor ἔσοιτο ἂν nor ἔσεσθαι ἂν is really good Greek. Of the last, however, there are not wanting a *few* examples in good writers. It is much more probable that they

are lax colloquial usages than that they imply any subtle difference of meaning.

Lastly, though a perfect tense,¹ active or passive, cannot take *ἄν*, a pluperfect can do so. And hence even *πεποιήσθαι ἄν* is good Greek, if it stands for *ἔπεποιήτο ἄν*. See *Thuc.* ii. 103, and v. 46. So *Athen.* p. 351 A, *νομίζων οὐκ ἄν οὕτως ἐσπογγίσθαι καλῶς, εἰ μὴ αὐτὸς ἐσπόγγισεν.*

*ἴσθι δὲ παραφρόνιμον
πεφάνθαι μ' ἄν, εἴ σ' ἐνοσφίζομαν. Oed. R. 690.*

As a particle of purpose ('in order that') *ἵνα* does *not* take *ἄν*, with the subjunctive; but it does so in the sense of 'wherever' (*Ion*, 315). In *Oed. Col.* 405, *μηδ' ἵν' ἄν σαυτοῦ κρατοῖς* is right, the *ἄν* belonging to the verb, 'and not where you are likely to have control over yourself.' In this sense *κρατῆς* is a solecism, and in its only true force, 'and not *wherever* you may,' &c., it makes nonsense. Both *ὥς* and *ὥς ἄν*, *ὅπως* and *ὅπως ἄν*, mean 'in order that' with a subjunctive, and *ὥς ἄν* and *ὅπως ἄν* also mean 'according as,' *e.g.* in *Soph. Aj.* 1369. Without *ἄν*, *ὅπως* is more often constructed with a future, and *ὅπως ἄν* with the optative means 'how.' In this latter case, though the position is less usual, the *ἄν* may follow the verb, as in

ὅπως ἀποστρέψαις ἄν ἀντιδίκων δίκην. Ar. Nub. 776.

¹ Of course, in such phrases as *οὐκ οἶδ' ἄν εἰ πείσαιμι* (*Eur. Alc.* 48, *Ar. Av.* 1017) there is a *hyperthesis* of the *ἄν*, which is attracted by the *οὐκ*.

But we have

ὅπως ἂν αὐτὴν ἀφανίσαις εἰπέ μοι, Ibid. 759,

where *ἂν*, though strictly belonging to the optative verb, follows *ὅπως* from its natural tendency to come at the beginning of a sentence.

It should be added, that an optative with *ἄν* is often used as a mild or polite command or request. Thus *χωροῖς ἂν* ‘you may go,’ means, as it would in English, ‘go,’ lit. ‘you would be for going (if you wished to please me, &c.).’

The above are *all* the main facts really necessary for understanding the uses of *ἄν*. And it would serve no purpose to encumber this short and plain statement of the doctrine with a number of examples.

ἄρα, ἄρα.

The root of this word implies connexion and consequence. It is one of the commonest in epic (where it is often little, if at all, more than a metrical supplement), and is very frequent in the Attic poets and prose writers, especially in dialogue.

The most usual sense of *ἄρα* is ‘then,’ as

μάτην ἄρ’ ἡμεῖς, ὥς ἔοικεν, ἤκομεν.

Soph. El. 772.

ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ, Plat. p. 263, A.

But *ἄρα* generally asks a question where an affirmative answer is expected, lit. 'are then these things so, or not?'

ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά ;

Soph. *Aj.* 277.

ἄρά σοι δοκεῖ

χωρεῖν ἂν ἐς πᾶν ἔργον αἰσχύνης ἄτερ ; *El.* 614.

And the *οὐ* is often added, as

XO. ἄρ' οὐχ ὕβρις τάδ' ; KP. ὕβρις, ἀλλ' ἀνεκτέα.

Oed. Col. 883.

Combined with *μή*, a negative answer is anticipated, the question being put with a tone of surprise and incredulity.

ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων

τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει ;

Soph. *Ant.* 632.

ἄρα μὴ δοκεῖς

λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν ; *El.* 446.

'Surely you do not suppose!' &c.

τί οὖν ; ὁ ναύτης ἄρα μὴ 'ς πρῶραν φυγὼν

πρύμνηθεν ἤυρε μηχανὴν σωτηρίας ;

Aesch. *Theb.* 196.

In Plato and Demosthenes *εἰ ἄρα*, *ἤν* (ἂν) *ἄρα*, *ὥς ἄρα* mean 'if really,' 'if so be that,' 'that truly' (or forsooth), &c.

A peculiar use of *ἄρα*, mostly with the imperfect, expresses something of the existence of which the

speaker was not previously aware, and which comes on him as a surprise, or as a conclusion to be now first deduced from the circumstances of a case.

καὶ τοῦθ' ὑποπτον ἦν ἄρ', Eur. *Andr.* 1088.
 'and this, it seems, was regarded with suspicion.'

τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.
 Soph. *Trach.* 1172.

ὁ σηματουργὸς δ' οὐτις εὐτέλης ἄρ' ἦν,
 ὅστις τόδ' ἔργον ὥπασεν πρὸς ἀσπίδι.
 Aesch. *Theb.* 486.

ἄταρ τὰ σεμνὰ καὶ δοκήμασιν σοφὰ
 οὐδέν τι κρείσσω τῶν τὸ μῆδεν ἦν ἄρα.
 Eur. *Troad.* 411.

οὐκ ἄρα μούνον ἔην ἐρίδων γένος. Hesiod, *Ἔργ.* 11.

ὦ χαῖρε, Λήδας θύγατερ, ἐνθάδ' ἦσθ' ἄρα ;
 'so you were *here*, were you ?' Eur. *Hel.* 616.

Not unfrequently with ἔμελλον, 'I thought I should,'
 'it seems then I was likely to,' &c.

ἐμέλλετ' ἄρ' ἅπαντες ἀνασεῖν—βοήν. Ar. *Ach.* 347.
 'I thought I should make you all raise your—voices'
 (meaning ἀνασεῖν χέρας, a form of asking for quarter).
 Sometimes ἄρα is so combined with a participle, as

οὐκ εἰδὺν' ἄρα
 ἔν' ἡμεν αἴτης. Soph. *El.* 935.

τοῦτ' ἄρα σκοπούμενοι,
 'having an eye, it seems, to this.' Eur. *Hel.* 1537.

The strengthened form of ἄρα (compare δὴ with δέ, μὴν with μὲν) is used in strong affirmations.

σὸν ἄρα τοῦργον, οὐκ ἐμὸν, κεκλήσεται. *Aj.* 1368.

οἷμοι ταλαίνης ἄρα τῆσδε συμφορᾶς.

Ibid. 738, 980; *Oed. Col.* 408–9; and *El.* 1179.

In *Rhes.* 118,

πῶς δ' αὖ γεφύρας διαβαλοῦσ' ἱππηλάται

ἦν ἄρα μὴ θραύσαντες ἀντύγων χνόας;

the use is peculiar, where ἦν μὴ ἄρα, 'unless indeed,' would be more usual.

γε.

This is a most important particle, and one which has several combinations that are either but little observed or not fully understood.¹ It is peculiarly adapted to the genius of a language which delights in pointed questions, irony, and equivocal assent. But it is remarkable that it has for most of its uses no English equivalent. We must translate or paraphrase according to the context, as in

καλόν γε ὄνειδος τῷ νεωστὶ νυμφίῳ, *Med.* 514.

and

καλήν γε κρίνην εἶπας ἡδεϊάν τ' ἐμοί. *Cycl.* 148.

καλός γε ὁ παιᾶν, μέλπε μοι τόνδ', ὦ Κύκλωψ,

'a nice reproach, truly!' &c. *Ibid.* 664.

¹ Some of these will be explained under the other particles with which it most frequently unites.

καλῶς γέ μου τὸν υἱὸν—οὐκ ἔκυσας. *Ar. Av.* 139.

The most ordinary meaning of *γε* is 'yes,' in assenting to a question or proposition.

καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι ;
ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.

Aesch. Prom. 261.

κλύειν γ' ἔφασκον, *Trach.* 425.

'aye, they *said* they heard.'

ΑΙ. ἐν τοῖσδε τοῖς κακοῖσιν, ἢ τί μοι λέγεις ;

ΤΕ. μὴ σοί γέ που δύστηνος ἀντήσας θάνοι. *Aj.* 532.

Very frequently it conveys a slight banter, which may be expressed by an emphasis.

ἔξοιδ' ἀκούων, οὐ γὰρ εἰσεῖδόν γε πω, *Oed. R.* 105.

'I knew it by hearsay, for I never *saw* it to this day.'

οὔτε γὰρ θρασὺς

οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ,

'by your *present* account.' *Ibid.* 89.

προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν, *Aj.* 476.

'when it does but bring us nearer to, or remove us further from *death*.'

Allied to this is the sense 'at least,' 'at all events.'

καίτοι νιν οὐ κείνός γ' ὁ δύστηνός ποτε
κατέκταν, ἀλλ' αὐτὸς πάροιθεν ὤλετο,
ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
βλέψαιμ' ἂν οὔνεκ' οὔτε τῇδ' ἂν ὕστερον.

Oed. R. 855.

It is often added to *ὅς* and *ὅστις* in the sense of *quippe qui*.

ἀνδρῶν πρῶτόν σε κρίνοντες—

ὅς γε ἐξέλυσας δασμόν, *Oed. Tyr.* 33–6.

qui tributo liberaveris.

ἄλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην

ἔριν κατασβέσειαν—

οἳ γε τὸν φύσαντ' ἐμὲ—οὐκ ἔσχον. *Oed. Col.* 427.

ἴτω· τὸ ταύτης σῶμα τιμᾶσθαι χρεὼν,

ἥτις γε τῆς σῆς προὔθανε ψυχῆς, τέκνον.

Alcest. 619.

ἦ γε μηδὲ πρὸς θεοὺς

ἔξεστ' ἀκλαύστῳ τῇσδ' ἀποστῆναι στέγης,

Soph. El. 911.

cui ne ad deos quidem domo impune exire liceat.

With *μὲν* it is frequently used in a slightly weaker sense than *μὲν γάρ*, like our 'that is to say,' *nempe*, *quippe*, *scilicet*.

In strong entreaty, expostulation, or deprecation, *γε* often follows *μή*, with or without an interval. We often find *μήπω γε* (*Soph. Phil.* 1409, *Aesch. Prom.* 649), *μή σύ γε* (*Hecub.* 408, *Bacch.* 951, *Ion*, 439), and *μή μοί γε*, as

μή μοί γε, μή μοι, μή διασκανδικίσης.

Ar. Equit. 13.

See *ibid.* 1100, *Nub.* 84, 196, 267, 433, &c.

But the *γε* is sometimes separated, and yet is part of the formula of deprecation.

μή μ' ἀτιμάσητέ γε
θανόντ', ἐπεὶ οὐ με ζῶντά γ' αὖθις ἔξετον.
Oed. Col. 1409.

μή πρὸς θεῶν φρονῶν γ' ἀποστραφῆς.
Oed. R. 326.

μή δῆτα τὸν δύστηνον ᾧδέ γ' αἰκίση.
Aj. 111.

μή μοι πόλιν γε πρέμνοθεν πανώλεθρον
ἐκθαμνίσητε.
Aesch. Theb. 71.

μή δῆτ' ἐμός γ' ὦν, ᾧ τέκνον, δράσης τάδε.
Eur. Suppl. 320.

Here, of course, the γε may emphasise ἐμός, 'if you call yourself *mine*.'

So too in *Bacch.* 951,

μή σύ γε τὰ Νυμφῶν διολέσης ἰδρύματα
καὶ Πανὸς ἔδρας, ἐνθ' ἔχει συρίγματα.

The sense may be, 'Don't *you* destroy the haunts of the Nymphs (whatever others may do),' or the γε may be part of the expostulation.

When assent is expressed, but some new consideration, or some demur or reservation is intended, we commonly find δέ γε, 'aye, but,' &c.

πολλοὺς δέ γ' εὐρήσουσιν ἐν μεσημβρία
θάλπει βραχίον' εὖ κατερρινημένους.
Aesch. Suppl. 726.

ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.
'Very true; but a man who is not envied is a
man who is not worth envying.' *Agam.* 912.

Both εἴ γε and ἐπεὶ γε, *quoniam quidem, siquidem*, are common, but they do not require special illustration.¹

The particle γε is not used with the imperative, and it *very* rarely closely follows ἄν, δὴ, or μή, though instances of each do occur. (*Herc. Fur.* 517, *Ar. Thesm.* 934.)

The common practice of rendering γε ‘at least’ is much more often wrong than right. In truth this is, both in prose and poetry, a particle by which many, and sometimes very subtle, senses are conveyed; and a good deal of the higher scholarship is implied in the right understanding of it. The notion, that it was often a mere metrical and *otiose* supplement, must be dismissed, at all events in the interpretation of undoubtedly genuine passages in Attic Greek.

δὴ.

As a strengthened form of δέ it has nearly the sense of οὖν and ἄρα, ‘then.’ The two are very often combined, as

δράσω δὲ δὴ τί; IO. συγγόνων λύσεις ἔριν.

Eur. Phoen. 1277.

ἦκεις δὲ δὴ τί τῆσδε γῆς κεχρημένος;

Suppl. 457.

μέλλεις δὲ δὴ τι δρᾶν ἀνήκεστον κακόν;

Hippol. 722.

νεκρὸν δὲ δὴ νιν κείμενον βωμοῦ πέλας

ἐξέβαλον.

Androm. 1156.

¹ On ἦτοι—γε, ἦ, etc., see Shilleto on *Thuc.* ii. 40, 3.

See also *Orest.* 62, 101, 425, 580, 940.

Conversely, ὅτε δὴ δ' occurs *Ar. Eecl.* 195, 827.

δοκεῖτε δὴ μοι τῇσδε κοινωνεῖν χθονὸς
τάρχαϊον.

‘Well, you *do* seem to me to have (as you say)
some ancient connexion with this land.’

Aesch. Suppl. 319.

It never stands first except in the epic δὴ γάρ and
δὴ τότε, which latter occurs also in *Aesch. Theb.* 202,

δὴ τότε ἥρθην φόβῳ πρὸς μακάρων λιτάς,
and in the compound δήποτε, *olim*.

It is used as an adjunct to express some special
emphasis or assurance of a fact,

(a) With relatives, as

ἐκ δὲ τῆς Θέμιν,
ἦ δὴ τὸ μητρὸς δευτέρα τόδ' ἔξετο
μαντεῖον.

‘Who, as is well known,’ &c. *Aesch. Eum.* 2.

οὐ δὴ χολωθεὶς τέκτονας δίου πυρὸς
κτείνω Κύκλωπας. *Eur. Alc.* 4.

Μενέλαος ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

Soph. Aj. 1045.

The reading in *Eur. Suppl.* 162, ὁ δῆτα (δὴ γε MSS.)
πολλοὺς ὤλεσε στρατηλάτας, is Porson's. The verse
may be spurious. But in *Soph. Phil.* 130 we have

οὐ δῆτα, τέκνον, ποικίλως αἰδωμένου
δέχου τὰ συμφέροντα τῶν αἰὲ λόγων.

(b) With superlatives, as *μάλιστα δή*, *ὑψιστα δή* (*Pers.* 333), *μεγίστη δή* (*Thuc.* viii. 1), *κάλλιστα δή* (*Eur. Heracl.* 794). Very often with one or more words intervening, as

ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ
ἀλγιστον ὦν προσεῖδον ὀφθαλμοῖς ἐγώ. *Aj.* 992.

This *hyperbaton* is found also

(c) With *πολύς*, as

ἀλλ' ἴσθι πολλὰ μέν με δακρύσαντα δή.
Oed. R. 66.

ἐπεὶ πολλὰ μέν αἱ μακρὰι
ἀμέραι κατέθεντο δή
λύπας ἐγγυτέρω. *Oed. Col.* 1215.

The formula *πολλὰ δή* is very frequent.

καίτοι πολλὰ πρὸς πολλούς με δή
ἐξεῖπας. *Soph. El.* 520.

πολλὰ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
θυμῷ κατηπείλησαν. *Oed. Col.* 658.

ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακὰ
καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ.
Trach. 1046.

ὥς πολλὰ δὴ καὶ τῶνδε γενναίῳ πατρὶ
ἐκ τοῦδε ταύτου στόματος ἡγγεῖλας κακά.
Eur. Heracl. 53.

πολλὰ δὴ ξυμπονήσαντα καὶ θερμὸν ἀπομαζάμενον
ἀνδρικὸν ἰδρῶτα δὴ καὶ πολύν. *Ar. Ach.* 695.

Ar. *Av.* 139, and

πολὺ δὴ πολὺ δὴ γυναῖκ' ἀρίσταν
λίμναν Ἀχεροντίαν πορεύσαι. Eur. *Alcest.* 442.

(d) With imperatives and earnest exhortations, as εἴα
δῆ, ἴθι δῆ, ἄγε δῆ, φέρε δῆ.

So

AI. εἴα δῆ, φίλοι λοχῖται, τοῦργον οὐχ ἐκὰς τόδε.

XO. εἴα δῆ, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.
Agam. 1628.

It is used with a finite verb in the sense of 'as it seems,' 'as you now see.'

ἐγὼ δ' ἐπ' ἄλλην γαῖαν εἰμὶ δὴ φυγᾶς.
Eur. *Med.* 1024.

τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δῆ.
Heracl. 665.

Λήδαν ἔλεξάς ; οἴχεται θανούσα δῆ.
Hel. 134.

ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.
Soph. Aj. 1271.

ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω,
'thereupon I came into possession of.'
Ant. 173.

Like *fac*, καὶ δῆ is used in assuming some supposed case, meaning properly 'already that has been done,' or 'now it is likely to be done.'

καὶ δὴ τεθναῖσι τίς με δέξεται πόλις ;
Eur. *Med.* 386.

καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει ;

Eum. 854.

καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ
δέξαιτ, ἐπειδὴ δαιμονᾷ δόμος κακοῖς.

Cho. 556.

καὶ δὴ τὸ σῶφρον τοῦμὸν οὐ πείθει σ' ἴσως·
δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.

'Supposing now (as I dare say is the case) that
my assertion of virtue does not convince
you : then it is for you to show in what
way I was corrupted.' *Hippol.* 1007.

καὶ δὴ παρείκεν,

'suppose that he *has* conceded this.' *Hel.* 1057.

The same combination means (a) 'before now,' as

καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο.

Aesch. Suppl. 493.

(b) 'Well, then,' as

καὶ δὴ λέγω σοι πᾶν ὅσων κατειδόμην.

Soph. El. 892.

καὶ δὴ λέγω σοι· τὸν νεκρόν τις ἀρτίως
θάψας βέβηκε. *Antig.* 245.

καὶ δὴ πέπεμπται κόσμον ἐν χεροῖν ἔχων.

Theb. 468.

καὶ δὴ πέφρασμαι· δεῦρο δ' ἐξοκέλλεται.

'Well, I *have* considered : and the matter comes
to this.' *Suppl.* 432.

(c) 'Already,' as

καὶ δὴ 'πὶ δισσαιῖς ἦν στρατηγίσιν πύλαις. *Aj.* 49.

καὶ δὴ κομίζει προσπόλων ὃδ' ἐγγύθεν. *Ibid.* 544.

καὶ δὴ παρῆκται σφάγια ταξέων ἐκάς. *Heracl.* 673.

καὶ δὴ 'πὶ κρατὶ στέφανος. *Med.* 1065.

καὶ δὴ μὲν οὖν παρόντα,

'Nay rather, actually now present.' *Oed Col.* 31.

ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.

Vesp. 492.

Combined with ὥς, δὴ conveys intense irony, especially with the emphatic σύ.

ὥς δὴ σὺ σώφρων, τὰμὰ δ' οὐχὶ σώφρονα,

'As if forsooth *you* only knew what virtue was.'

Eur. Andr. 235.

ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσει.

Aesch. Ag. 1611.

ὥς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.

Oed. Col. 807.

And this would be a better reading in *Iph. Taur.* 1184,

ὥς δὴ σὺ σώσαις ἡδοναῖς ἀγγελμάτων, (MSS. ὥς δὴ σφε),

'Of course—that *you* might save them through delight at the tidings.'

See also *Eur. El.* 947, *Hel.* 1038. *Herc. Fur.* 1407,

ὥς δὴ τι φίλτρον τοῦτ' ἔχων ῥάων ἔσει,

'As if *you* will be at all the easier for having that charm applied.'

The two particles are separated in *Hel.* 1378,

ὥς τῷ θανόντι χάριτα δὴ συνεκπονῶν.

With a participle it has the sense of *tanquam*, with a slight irony;

ὥς δὴ θεοὺς ὑπεκδραμούμενοι ἡμαρτον ἀμαθῶς.

Phoen. 873.

προσέρχεται ὥς δὴ καταπιόμενός με.

Equit. 691-3.

οὗτος δὲ διεμύλλαινε, ὥς δὴ δεξιὸς, sc. ὦν.

Vesp. 1315.

Very often οὐ δὴ and τί δὴ occur where the context alone must determine whether δὴ means 'then,' or is merely emphatic.

οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε.

Aj. 1180.

τί δὴ ποτ', ὦ ξέν', ὦδ' ἐπισκοπῶν στένεις;

Ibid. 1184.

καὶ δὴ καί, 'and moreover,' often occurs in prose, where the latter καί may generally be taken to qualify the word next following. Plato, *Phaedr.* page 260A,

καὶ δὴ καὶ τὸ νῦν λεχθὲν οὐκ ἀφετέον,

'we must not give up this point as well as the others.'

δῆτα, δῆθεν (δῆθε).

These are adverbial expansions of δὴ, the latter sometimes combined with ὥς either before or after it.

When a word is repeated with assent, *δῆτα* is added,
as

Ζεὺς δὲ γεννήτωρ ἴδοι.

XO. ἴδοιτο δῆτα πρευμενοῦς ἀπ' ὄμματος.

Aesch. *Suppl.* 202.

εἰδὼς ἂν αἶσαν τήνδε συγγοίῃ βροτοῖς.

ΔΑ. σύγγοιτο δῆτα καὶ παρασταίῃ πρόφρων.

Ibid. 211.

ΤΕ. ἄπειμι τοίνυν, καὶ σὺ, παῖ, κόμιζέ με.

ΟΙ. κομιζέτω δῆθ'.

Oed. R. 404.

δόμους πατρώους ἐλόντες μέλειο ξὺν αἰχμᾷ.

ΗΜ. μέλειο δῆθ', οἶ, κ.τ.λ.

Theb. 872.

So

τετυμμένοι—τετυμμένοι δῆθ'.

Ib. 882.

τήνελλα καλλίνικος—τήνελλα δῆτ', εἴπερ καλεῖς.

Ar. Ach. 1227.

καὶ δῆτα, 'and did you then?'—or without a question,
is a combination occasionally found.

καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;

Soph. Ant. 449.

καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς.

Ar. Ach. 142.

In strong and indignant denial οὐ δῆτα, 'no indeed!' is
used.

οὐ δῆτ', ἐπεὶ με καὶ κασιγνήτου τύχαι

τείρουσ' Ἀτλαντος.

Aesch. *Prom.* 355.

οὐ δῆτ', ἐπεὶ τοι τὴν μὴν αὐτίκ' ἡμέραν—
οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν.

Oed. Col. 433, 436.

AN. ὁρᾷς ; ἀπαυδᾷς ἐν κακοῖς φίλοισι σοῖς.

ΘΕ. οὐ δῆτα, μηδὲν τοῦτ' ὀνειδίσης ἐμοί. *Androm.* 87.

ἢ καὶ νεοσσὸν τόνδε (κτενεῖς) ;

ME. οὐ δῆτα· θυγατρὶ δ', ἣν θέλῃ, δώσω κτανεῖν.

Ibid. 442.

οὐ δῆτ', ἐπεὶ τᾶν μεγάλα γ' ἡ Τροία στένοι.

Cycl. 198.

Similarly we have *μὴ δῆτα* in strong deprecation.

μηδέ ποτ' εἴπηθ'

ὥς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον

πῆμ' εἰσέβαλεν, μὴ δῆτ', αὐταὶ δ'

ὑμᾶς αὐτάς.

Aesch. Prom. 1094.

μὴ δῆτα, θυμὲ, μὴ σύ γ' ἐργάσῃ τάδε. *Med.* 1056.

The ironical *δῆθεν*, 'forsooth,' stands either first or second in a sentence.

ἐκερτόμησας δῆθεν ὥς παῖδ' ὄντα με,

'as if I were a *child* indeed!'

Prom. 1007.

τῆς ἐκεῖνος οὐδαμὰ

βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν,

'pretending to know nothing about it.'

Trach. 381.

εἴσιμεν ἐς οἴκους, δῆθεν ὥς θανούμενοι.

Orest. 1119.

ὥς δῆθεν οὐκ εἰδυῖα τάξειργασμένα. *Ibid.* 1320.

HA. τεκεῖν μ' ἐβούλετ' ἀσθενῇ, τοιῷδε δούς.

OP. ὥς δῆθε παῖδας μὴ τέκοις ποινάτορας.

Eur. El. 267.

In *Med.* 785 for τήνδε μὴ φεύγειν χθόνα, there was a *var. lect.* δῆθε μὴ φεύγειν χθόνα.

οἱ Μαντινῆς—ὑπαπήεσαν κατ' ὀλίγους, ἅμα ξυλλέγοντες ἐφ' ᾧ ἐξῆλθον δῆθεν. *Thuc.* III. iii. 1.

τῆς δ' Ἀθηναίων χθονὸς
ἄξω θεατὴν δῆθεν, ὥς οὐκ ὄντ' ἐμόν.

Eur. Ion, 655.

ῆ.

This particle is used, like δῆ, in emphatic assertion, but it stands first, whereas δῆ follows, as ῆ πολλὰ = πολλὰ δῆ. The two are combined in *Aesch. Cho.* 729,

ῆ δὲ κλύων ἐκεῖνος εὐφρανεῖ νόον,
εὖτ' ἂν πύθηται μῦθον.

We also find both δῆπου (*Ar. Ach.* 122) and ῆ που, as

ῆ που πικρῶς νιν θέραπες ἦγον ἐκ φόνου.
Eur. Suppl. 762.

ῆ πού νιν ἔχθραν τὴν πρὶν ἐκβαλοῦσα νῦν
εἰς οἶκτον ἦλθες πυρὶ κατηθαλωμένης.

Troad. 59.

See *Aj.* 850, 1229. This formula, used also by Plato, is both interrogative and emphatic. The question is more common with οὐ που, as

οὐ ποὺ νιν Ἑλένης αἰσχροὺν ὤλεσεν κλέος ;
Hel. 135.

οὐ που φρονῶ μὲν εὖ, τὸ δ' ὄμμα μου νοσεῖ ;
Ibid. 575.

οὐ που προσήτεϊς βίοτον ; ὦ τάλαιν' ἐγώ.
Ibid. 791.

In *Agam.* 1031 we have—

ἡ μαίνεται γε καὶ κακῶν κλύει φρενῶν.

In *Theb.* 667—

ἡ δὴτ' ἂν εἴη πανδίκως ψευδώνυμος
Δίκη ξυνοῦσα φωτὶ παντόλμῳ φρένας.

In *Antig.* 323,

ἡ δεινὸν, ᾧ δοκεῖ γε, καὶ ψευδῇ δοκεῖν.

Ibid. 484,

ἡ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ.

Both ἡ πολλὰ and ἡ κάρτα are extremely common, e.g.—

ἡ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε. *Eum.* 106.

ἡ πολλὰ δὴ παθοῦσα καὶ μάταν ἐγώ. *Ibid.* 139.

See also *Aj.* 1417, *El.* 622, 1456, *Agam.* 694 (ἡ πολύθρηνον αἰῶνα), *Phoen.* 697, *Rhes.* 266, 915, *Hel.* 765.

ἡ κάρτα νείκους τοῦτο δρῶν παροίχομαι.
Aesch. Suppl. 446.

ἡ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν.

Soph. *Trach.* 379.

See *Aj.* 1359, *El.* 312, *Eum.* 204, *Agam.* 575.

In Platonic dialogue we often find ἡ γάρ; 'is it not so?'

ἡ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;

'What! are you really thinking of burying him when the state has forbidden it?'

Soph. *Ant.* 44.

See *Agam.* 1337, Soph. *El.* 1221, *Phil.* 248, *Phoen.* 1673.

Similarly ἀλλ' ἡ, 'can it really be that?'

ἀλλ' ἡ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;

Aesch. *Suppl.* 890.

πῶς εἶπας; ἀλλ' ἡ καὶ σοφὸς λέλθας ὦν;

Alcest. 58.

ἀλλ' ἡ τι κεῖθεν πολέμιον πεπόνθαμεν;

Herc. Fur. 1128.

ἀλλ' ἡ κρυπτὸν λόχον εἰσπαίσας διόλωλε;

Rhes. 560.

ΛΑ. ἀλλ' ἡ τριχόβρωτες τοὺς λόφους μου κατέφαγον;

ΛΙ. ἀλλ' ἡ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι;

Ar. Ach. 1111.

ἀλλ' ἡ σ' ἐπιάνέν τις ἄπτερος φάτις;

'Well then, was it some report, not a warning from the omen of birds, that you fed upon?'

Agam. 267.

Sometimes ἤ simply asks the question, as

ἤ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς ; *Prom.* 764.

ἤ πρὸς δάμαρτος ἐξανίσταται θρόνων ; *Ibid.* 786.

Often too it means *sane*, 'in sooth.'

ἤ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μὲν ἐστὶν οὐ πεπρωμένον.

Prom. 771.

καί.

This particle, 'and,' 'also,' 'even,' has the same relation to τε as *et* has to *que*. As the Romans say *paterque et filius*, not *et pater filiusque*, so the Greeks say πατήρ τε καὶ υἱός, not καὶ πατήρ υἱός τε.

Hence in a few passages such as *Aesch. Suppl.* 742,

ὥς καὶ ματαίων ἀνόσιων τε κνωδάλων
ἔχοντας ὀργὰς, χρὴ φυλάσσεσθαι κράτος,

the καί must be taken separately, as here ὥς καὶ ἔχοντας = ἐπειδὴ καὶ ἔχουσι, an instance of *accusative absolute*.

Oed. Col. 1393,

καὶ ξάγγελ' ἰὼν
καὶ πᾶσι Καδμείοισι τοῖς σαντοῦ θ' ἄμα
πιστοῖσι συμμάχοισαν κ.τ.λ.

Besides τε—καί = *que et*, we find often καί—καί = *et—et*, and τε—τε = *que—que*, the last mostly in epic, as πατήρ ἀνδρῶν τε θεῶν τε, *Il.* i. 544.

Note here, that *τε* combines with *ὡς* to express consequence or result by *ὥστε*, with *οἷος* to express power or capability by *οἷός τε*, and with the relative to express terms or conditions, *ἐφ' ᾧτε ἀργύριον ἀποτίνειν*, 'on condition of paying a sum of money.'

The Greeks use *καί* very often where the Romans use *vel* and *etiam*.

Both *εἰ καί* and *καὶ εἰ* are used, and generally with this difference, that *εἰ καί* implies an admitted fact, 'even though,' *καὶ εἰ* a somewhat improbable supposition, 'even if.' So *Oed. R.* 302,

πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
οἷα νόσφ' σύνεστιν.

κείνοις δ' ἴσως κεῖ δειν' ἐπερρώσθη λέγειν
τῆς σῆς ἀγωγῆς, οἷδ' ἐγὼ κ.τ.λ.

'even if they have ventured to say strong things
about taking you away.' *Oed. Col.* 661.

Here it is difficult to distinguish the one phrase from the other.

καὶ γὰρ εἰ γέρων ἐγὼ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος. *Ibid.* 726.

καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει;
i.e. 'even if he has a quarrel with the mother.'

Eur. Med. 74.

σὺν παῖδα δόξεις διολέσαι, κεῖ μὴ κτενεῖς,
'even if you shall not really be the murderess.'

Ion. 1024.

νεανίας γενοῦ
ἔργοισι, κεῖ μὴ τῷ χρόνῳ πάρεστί σοι.

Ibid. 1041.

λείψω δὲ βωμὸν τόνδε, κεῖ θανεῖν με χρή.

Ibid. 1401.

Etiam si mihi moriendum sit; while εἰ καὶ θανεῖν με χρή would be *etiam si mihi moriendum est*.

The combination καὶ γάρ is common, but it is rarely, if ever, a mere synonym or expansion of γάρ. It should be rendered 'for *even*,' 'for *also*,' &c. So *Aj.* 669,

καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
τιμαῖς ὑπέικει,

'for *even* things of power and things of mightiest
strength obey the powers that be.'

καὶ γὰρ ὑστέρω τό γ' εὖ
πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ.

Trach. 92.

καὶ γὰρ Ἡλέκτραν δοκῶ

στείχειν, ἀδελφὴν τὴν ἐμήν,

'for if I mistake not, here comes my sister
Electra too.'

Aesch. Cho. 14.

καὶ γὰρ ἐν ταῖς οἰκίαις

ταύταις ἐπιτρόποις καὶ ταμίαισι χρώμεθα,

Eccles. 211.

Seldom in the earlier Attic, but frequently in Plato and Xenophon, we find καὶ—δέ, where δέ is the copula and καί is 'also.'

ἐγγὺς παρεστὼς καὶ πρόσω δ' ἀποστατῶν,
 'and *also* when far away.' Aesch. *Eum.* 65.

So *Prom.* 994,

καὶ σὲ δ' ἐν τούτοις λέγω,
 'and *you* too I reckon among these.'

With an interrogation καὶ πῶς, καὶ τίς, καὶ ποῖ, &c. are used ironically to ask a question which is regarded as somewhat absurd, as

καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος ;
 'and pray what messenger could arrive with
 such speed as *that*?' Agam. 271.

καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν ;
 'surely I should not cure your body by setting
 fire to it?' Trach. 1210.

Generally, though not always, the inverted order of the words, πῶς καὶ, τίς καὶ, &c. asks a question where information is really required.

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ;
 K. A. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.
 Agam. 269.

πῶς καὶ νιν ἐξεπράξατ' ; ἄρ' αἰδούμενοι ;
 Eur. *Hec.* 515.

Yet in *Aj.* 50, the question

καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου ;

is answered by ἐγὼ σφ' ἀπείργω.

XP. καὶ ποῦ 'στιν οὗτος ; θαυμά τοί μ' ὑπέρχεται.

HA. κατ' οἶκον, ἡδὺς οὐδὲ μητρὶ δυσχερής. *El.* 928.

ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς ;

ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
ἀρχὴν ἐφαίνου. *Oed. T.* 735.

καὶ νῦν is a formula very often used where a practical illustration is given of some preceding general statement.

καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
'and accordingly here I am, watching for the
concerted signal of a bright flame.' *Agam.* 8.

καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὄρω
Αἴαντος. *Aj.* 3.

καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται. *Ibid.* 65.

καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω. *Antig.* 192.

In combination with ἄν (sometimes called 'conso-pitum,' because its force is, as it were, dormant) we often find καί, especially in the latter Attic, under the crasis κἄν. So πάρες κἄν σμικρὸν εἰπεῖν, *Soph. El.* 1482.

ἦν δ' οὖν καταμύσῃ κἄν ἄχνην,
'if he *should* close his eyes, be it ever so little.'
Ar. Vesp. 92.

μέν and δέ.

These particles, apparently containing the roots *one* and *two*, though most extensively used by all Greek writers, have neither Latin nor English representatives. Where the Greeks say σὺ μὲν δίκαιος εἶ, πατήρ δέ

ἄδικος, the Romans generally say *tu justus es, pater injustus*; and we can only say 'You are honest, while your father is dishonest.'

Both μέν and δέ are often used separately; for instance, many of the tragedies commence with μέν, not followed by any antithetical δέ, which in many cases may be mentally supplied. So too πρῶτον μέν is usually answered by ἔπειτα, without δέ. Very often δέ = *autem* merely connects or combines a narrative; and equally common is its adversative use 'but,' = *at* or *sed*. Sometimes it is used *in apodosis*, or to resume the thread of an argument or to introduce a question, as

φράσον μοι—πόσον δέ. *Pers.* 335.

With these few facts borne in mind, young students will find no serious difficulty in the uses of these particles.

μήν.

This particle, a strengthened form of μέν, has several well-marked and important meanings.

By itself it means 'but,' as

λέγω μὴν ὅτι ποιηταὶ ἡμῖν εἰσὶ τινες.

Plato, p. 810.

ἴτε μὲν ἀστυνάνκτας μάκαρας θεοὺς ἀγαλοῦντες

Aesch. Suppl. 995

Oed. Col. 182 ἔπεο μὲν, *at sequere*.

It has a remarkable tendency to be followed by γε with a word intervening. Thus οὐ μὴν—γε is *nec tamen*:

οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν. *Agam.* 1250.

οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις.
Theb. 553.

οὐ μὴν τι ποιναῖς γ' ὄμνην τοίαισί με
κατισχνανεῖσθαι. *Prom.* 276.

οὐ μὴν τι φεύγω γ' οὐδέ μ' εἰ θανεῖν χρεών.
Iph. T. 1004.

οὐ μὴν θανόντι γ' οὐδαμῶς συνήδομαι. *Rhes.* 958.
καὶ μὴν παρών γε κοῦ λόγους ἄλλων κλύων.
Pers. 266.

καὶ μὴν ἐκείνά γ' ἡ τύχη θήσει καλῶς.
Eur. El 648.

καὶ μὴν ἐπ' αὐτάς γ' εἰσίτω δόμων πύλας.
Ibid. 661.

ΟΡ. καὶ μὴν τόδ' ἔρξας δις θανεῖν οὐχ ἄζομαι.
ΠΥ. ἀλλ' οὐδ' ἐγὼ μὴν σοί γε τιμωρούμενος.
Orest. 1116.

When γε precedes, the formula means *tamen*.

ἐμοὶ δ' ἀγὼν ὅδ' οὐκ ἀφρόντιστος πάλαι
νίκης ταλαιᾶς ἦλθε, σὺν χρόνῳ γε μὴν.
Agam. 1348.

λόγων γε μὴν εὐκλειαν οὐχ ὁρᾷς ὅσην
σαντῷ τε κάμοι προσβαλεῖς; *Soph. El.* 973.

ὄρα γε μὴν, οὐ σμικρὸς, οὐχ, ἀγὼν ὄδε.

Oed. Col. 587.

χαῖρ', οὐ γὰρ ἡμῖν ἔστι τοῦτο, σοί γε μὴν,

'though it is to you.'

Orest. 1083.

μεγάλα ἐπινοεῖς ἐλεῖν, μακάριός γε μὴν κυρήσας
ἔσει.

Rhes. 195.

οὐκ οἶδ' ἀκριβῶς, εἰκάσαι γε μὴν πάρα.

Ibid. 284.

μακράν γὰρ ἔρπει γῆρυς, ἐμφανής γε μὴν.

Eur. El. 754.

Similarly γε μὲν δὴ means 'however' in *Soph. El.* 1243, *Trach.* 484, *Agam.* 644, 860, *Eum.* 397, and γε μέντοι in *Eum.* 561, *Pers.* 388, *Theb.* 713, *Philoct.* 93, *Eur. Heracl.* 267, 637,

ἤκω γε μέντοι χάρμα σοι φέρων μέγα.

κλάδοι γε μὲν δὴ, κατὰ νόμους ἀφικτόρων,
κεῖνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις.

Aesch. Suppl. 237.

μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις.

Ibid. 269.

διδούς γε μὲν δὴ δυσγενὲς μηδὲν δίδου. *Hel.* 1259.

The interrogatives τί μὴν; τί μὴν οὐ; and τί μάλιστα; mean 'why not,' or 'of course.'

HA. ξυναινεῖς; OP. τί μὴν οὐ; *Soph. El.* 1280.

HM. δοκεῖ γάρ; HM. τί μὴν οὐ; *Rhes.* 706.

With τί μὴν we may supply ἄλλο, 'why, what but this?' i.e. 'of course.'

θῆρες δὲ κηραίνουσι καὶ βροτοὶ, τί μήν;

Aesch. *Suppl.* 976.

λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μήν; *Agam.* 655.

ἔχρησα ποινὰς τοῦ πατρὸς πέμψαι· τί μήν;

Eum. 194.

This formula is common in *Plato*, e.g. in page 36 (*Philebus*) it occurs thrice.

The combination ἦ μήν has three peculiar meanings:—

(a) In taking an oath, ‘I truly will do so-and-so.’¹

ὥσθ’ ὄρκον αὐτῷ προσβαλὼν διώμοσεν

ἦ μὴν τὸν ἀγχιστήρα τοῦδε τοῦ πάθους

ξὺν παιδὶ καὶ γυναικὶ δουλώσειν ἔτι.

Soph. Trach. 255.

HP. ὄμνυ Διὸς νυν τοῦ σε φύσαντος κára.

ΥΛ. ἦ μὴν τί δράσειν; καὶ τόδ’ ἐξειρήσεται;

Ibid. 1185.

ὄμνυσι δ’ αἰχμὴν

ἦ μὴν λαπάξειν ἄστν Καδμείων βία. *Theb.* 526.

(b) In expressing a threat.

ἦ μὴν ἔτι Ζεὺς καίπερ αὐθάδη φρονῶν

ἔσται ταπεινός.

Prom. 928.

ἦ μὴν ἔτ’ ἐμοῦ

χρεῖαν ἔξει μακάρων πρύτανις.

Ibid. 175.

ἦ μὴν σὺ κἄνευ τοῦδε λυπηθεὶς ἔσει,

Oed. Col. 816.

¹ Herodotus ii. 118, 2, and iii. 99, 1, has μὴ μὴν = ἦ μὴν μὴ.

ἡ μὴν σὺ παύσει καίπερ ὤμους ὦν ἄγαν.

Alcest. 64.

ἡ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.

Ar. Nucl. 865.

ἡ μὴν ἐγὼ σε τήμερον σκύτη βλέπειν ποιήσω.

Vesp. 643.

ἡ μὴν σε παύσει τῆς ὕβρεως ταύτης πατήρ.

Ar. 1259.

(c) In the sense of *nilominus*, or *crede mihi*.

ἡ μὴν ποθ' ἡ δύστηνος εἶχον ἐλπίδας

πολλὰς ἐν ὑμῖν.

Eur. Med. 1032.

ΠΡ. μηδὲν ἐγκέλευ' ἄγαν.

ΚΡ. ἡ μὴν κελεύσω,

'but I *will* give orders.'

Prom. 72.

ἡ μὴν ἐγὼ σου χατέρους μείζονας κολάζω,

'I can tell you, I punish greater men than you.'

Ar. Vesp. 258.

ἡ μὴν πολὺ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν.

Ibid. 278.

The formula καὶ μὴν, 'but here comes,' &c. is used
(a) to introduce a new character on the stage.

καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίον

πάρειςιν.

Aj. 1168.

καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην

Ἀγαμέμνον'.

Ibid. 1223.

καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ

δάμαρτα τὴν Κρέοντος.

Antig. 1180.

(b) The same, with or without *γε*, means, 'well, but,' and 'well, then,'

καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων
ἔσται δεδορκώς. *Agam.* 1149.

καὶ μὴν πεπωκώς γ' ὥς θρασύνεσθαι πλέον
βρότειον αἷμα, κῶμος ἐν δόμοις μένει. *Ibid.* 1159.

καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην. *Aj.* 531.

καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.
Ibid. 539.

See also *El.* 1045, 1188, *Prom.* 1006, *Pers.* 266, *Theb.* 234, *Eur. Suppl.* 393, 697.

We have ἀλλὰ μὴν in *Pers.* 235, ἀλλ' οὐδὲ μὴν in *Cho.* 181, 'yet neither,' and in *Eur. Hel.* 1047,

ἀλλ' οὐδὲ μὴν ναῦς ἔστιν ἧ σωθεῖμεν ἄν.

Οὐ τι μὴν occurs in *Soph. El.* 817.

οὐ and μή.

The former of these negatives a fact, or denies the existence of something, as οὐκ ἔστι ταῦτα, οὐκ ἔλεξε, οὐκ ἔφυγε, &c.

But μή always contemplates some result, and is therefore used in all conditions, wishes, prohibitions, warnings, and generally with infinitive moods. Thus εἰ μὴ λέγεις, εἰ γὰρ (or εἴθε) μὴ γένοιτο or ἐγένετο, μὴ ποίει or ποιήσης, ὅσα μὴ λάθῃ σε, τοιοῦτός ἐστιν ὥστε

μηδένα φοβεῖσθαι, &c. Thus οὐ is called *objective*, and μή *subjective*.

By a very common idiom, both these negatives are repeated even several times, as οὐδεὶς λέγει οὐδὲν οὐδαμῶς, μή σε λάθῃ μηδεὶς μηδαμόθεν εἰσελθών. This with us is a mere vulgarity, 'he didn't say nothing to nobody.'

Where οὐ is used when something known and finite is denied, μή is used where there is uncertainty. Hence ὃς οὐ λέγει, τὸν οὐ λέγοντα, τὸν οὐκ ἄδικον, refer to a particular person, *A* or *B*. But ὃς (or ὅστις) μή λέγει, ὁ μή λέγων, *qui non dicat*, τὸν μή ἄδικον ἄνδρα, express a class of persons supposed or conceived to exist. Sometimes we find the abbreviated formula τὸν τε ἄδικον καὶ μή, for καὶ τὸν μή.

With indefinite relatives μή is regularly used where the Romans employ the subjunctive. So

πῶς γὰρ; ἢ γε μηδὲ πρὸς θεοὺς
ἔξεστ' ἀκλαύτῳ τῆσδ' ἀποστήναι στέγης.

Soph. *El.* 911.

οὐ μή 'στι καιρός, μή μακρὰν βούλου λέγειν.

Ibid. 1259.

ὧ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

Oed. Tyr. 296; *Ant.* 691; *Phil.* 255; *Iph. Aul.* 523, 823.

Hence with ὥστε, expressing a result or contingency, followed by an infinitive mood, μή is almost invariably found. See, however, Soph. *El.* 780; *Hel.* 108; *Phoen.* 1358. But while the Greeks say τοιοῦτός ἐστιν ὥστε

μηδένα φοβεῖσθαι, which is a general proposition, they would say, describing the known character and habit of *A* or *B*, and speaking of a fact, τοιοῦτός ἐστιν ὥστε οὐδένα φοβεῖται.

ἢ τοσόνδ' ἔχεις
τόλμης πρόσωπον, ὥστε τὰς ἐμὰς στέγας
ἴκου; Soph. *Oed. R.* 532.

ἢ δ' ὧδε τλήμων ὥστε τῷ μιάστορι
ξύνεστ', Ἐρινὺν οὐτὶν' ἐκφοβουμένη.
Soph. *El.* 276.

Where we say 'I think you are not,' the Greeks generally say, 'I don't think you are.' Hence οὐ φημί, οὐ δοκῶ, οὐκ οἶομαι σε τοιοῦτον εἶναι, is more usual than δοκῶ σε μὴ τοιοῦτον εἶναι. But there is a real difference of meaning between οὐκ ἔξεστι λέγειν, 'it is not permitted to speak,' and ἔξεστι μὴ λέγειν, 'you need not speak unless you like.' So

ὦνθρωπε, βούλει μὴ βλέπειν εἰς τὰς κίχλας;
Ar. *Ach.* 1108.

οὐ δύναμαι μὴ γελᾶν,
non possum non ridere. *Ran.* 42.

τούσδε γὰρ μὴ ζῆν ἔδει. *Scph. Phil.* 418.

χρὴν τόνδε μὴ ζῆν μηδ' ὀρᾶν φάος τόδε.
Eur. *Heracl.* 969.

The infinitive sometimes takes οὐ and not μὴ, as in

εἴ τοι νομίζεις ἄνδρα συγγενῇ κακῶς
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
Oed. R. 551.

Where the sense is, *εἰ νομίζεις ὅτι οὐχ ὑφέξεις*. Both *ἐχρῆν σε μὴ* and *οὐκ ἐχρῆν σε* occur, as *Phil.* 1363, *Hipp.* 507, where *χρῆν μὲν οὐ σ' ἀμαρτάνειν* = *οὐκ ἐχρῆν*. See *Androm.* 100, 214, 607; *Med.* 294; *Suppl.* 22.

So far the differences between *οὐ* and *μὴ* are pretty clear. But the combinations *οὐ μὴ* and *μὴ οὐ*¹ often create difficulty to students, the former especially, which is used both interrogatively and as a direct statement that something will not take place.

A little care, however, will distinguish these. When we find *οὐ μὴ λάθῃ*, *οὐ μὴ φύγωσιν*, &c., the phrase may always be rendered 'there is no chance of his escaping notice,' 'there is no fear of their escape,' &c.

And a few passages which occur where the full formula is expressed, *οὐ δεινόν ἐστι* or *οὐ φόβος ἐστι μή*, &c., seem to show that this is the origin of the phrase.

Sometimes, however, we find such phrases as *οὐδεὶς μὴ γένηται*, 'there is no chance of any one becoming' so-and-so. We cannot here supply *φόβος*, yet it is clear that this is but a variety of the original idiom.

Some doubt has been felt whether the first aorist subjunctive or the future indicative is the more correct, e.g. *οὐ μὴ πράξεις* or *οὐ μὴ πράξης*. The above con-

¹ Professor Kennedy calls *μὴ οὐ* "the most difficult point in Greek grammar; and not adequately explained in any treatise he has read" (*Studia Sophoclea*, p. 45).

sideration gives the preference to the subjunctive. We find however instances of the future where the subjunctive cannot be used, as

οὐ μή σ' ἐκ τῶνδ' ἐδράνων,
ὦ γέρον, ἄκοντά τις ἄξει. *Soph. Oed. Col.* 177.

σαφῶς γὰρ εἶπε Τειρεσίας οὐ μή ποτε
σοῦ τήνδε γῆν οἰκοῦντος εὖ πράξειν πόλιν.
Phoen. 1590.

ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέψομαί ποτε.
Electr. 1052.¹

With an interrogation (a form of speaking which the Greeks were very partial to), οὐ μή with a future conveys a strong and rather impatient command, as οὐ μὴ προσοίσεις χεῖρα, 'don't touch me,' 'lay your hand on me if you dare!'

οὐ μὴ πρόσει τούτοισιν ἐσκοροδισμένοις;
Ar. Ach. 166.

Sometimes, as in *Oed. R.* 637, and *Aj.* 75, two clauses are combined, the first with οὐ, the second with μὴ added to it, *e.g.* οὐκ ἄπει καὶ μὴ ἐνταῦθα μενεῖς;

ὦ δεινὰ λέξας, οὐχὶ συγκλήσεις στόμα
καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους;
Hippol. 498.

This idiom is more difficult to explain. 'Will you not *not*' do so-and-so, *i.e.* will you not abstain from doing? is

¹ Even the future occurs with μὴ in the sense of 'lest.' See *Ar. Eccl.* 495, and on *Aesch. Pers.* 124.

not a satisfactory solution, because it does not account for the subjective *μή*. Possibly, it is but an interrogative variety of the former idiom, 'Is there no chance of your not doing?' i.e. 'pray don't do.' Or thus, 'Will you not attend to the command *μή ποιήσης*, don't do it?' In either case, the future must be a modification of the subjunctive, from the formula being regarded as a simple interrogative.

Where the participle stands for the verb with *εἰ*, *μή* is of course necessary. So *κακὸς ἂν εἶην μή δρῶν* (or *δράσας*) *τάδε*, 'I should be base if I did not do this'; *μή ὄντων θεῶν, δίκη οὐκ ἔστι*, 'there is no such a thing as justice, if there are no such beings as gods'; *μή τυχῶν*, 'if I fail to obtain,' *Ach.* 466, *Eum.* 455; *μή κυρήσας*, *Phoen.* 490. But *κακὸς ἐστὶν οὐ δρῶν τάδε*, is 'he is base for not doing this.'

κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός.

Oed. Tyr. 1368.

πάλαι δὲ μή παρὼν θαυμάζεται, = *εἰ μή πάρεστι*,
'I wonder that he is not here already.'

Ibid. 289.

ἀλλ' ἐς τόδ' ἤξεις μή λέγων γε τοῦνδικον.

Ibid. 1158.

When the preceding clause contains a negative, or involves a negative idea, then *οὐ* is added to *μή* in the second clause, as *τί μέλλεις* (= *τί οὐ σπείδεις*) *τὸ μή οὐ δρᾶσαι*; and

δυσάλγητος γὰρ ἂν
εἶην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν.
'I should be heartless if I did not pity,' &c.

Oed. R. 13.

μή μ' ἀτιμάσης τὸ μὴ οὐ θανεῖν σὺν σοι.
'Do not refuse to let me die with you.'

Ant. 544.

This use is very extensive, especially in poetry, *e.g.* in v. 283 of the same play, μὴ παρῆς τὸ μὴ οὐ φράσαι.

καὶ τοσόνδ' ἐκόμπασε,
μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργαθεῖν Διὸς,
τὸ μὴ οὐ κατ' ἄκρων περγάμων ἐλεῖν πόλιν.

Phoen. 1174.

Another use of μὴ οὐ implies an ellipse of δέδοικα, as μὴ οὐ τύχης τῆς ἀληθείας, 'I am afraid you will not hit the truth,'

νικώμενος μὲν τήνδε μὴ οὐ μόλης πόλιν.

Rhes. 115.

μὴ ἀμαθείς πολεῖ θεὰς
τὸ σὸν κακὸν κοσμοῦσα· μὴ οὐ πείσης σοφούς,
vereor ut peritis id persuadeas. *Troad.* 981

Or with μή only, as

μή γὰρ σε θρήνος οὐμὸς εἰς ἔχθραν βάλη.

Prom. 396.

The full syntax occurs *Eur. El.* 568.

πάλαι δέδοικα, μὴ σύ γ' οὐκέτ' εὖ φρονῆς.

Either οὐδέν or τὸ μηδέν is used in the sense of *nihili*, a nobody or a mere nothing. Rarely, and somewhat inaccurately, μηδέν is used without the article, where strict logic requires οὐδέν. So καπὶ μηδέν ἔρχεται stands for ἐπὶ τὸ μηδέν in *Soph. El.* 1000.

When a relative conveys any notion of indefiniteness, or purpose, cause, or condition, μή, and not οὐ is used, affecting even the participle (*Tro.* 1166). Thus

ἔφευγον ἔνθα μὴ ὀψοίμην. *Oed. R.* 79.

τίς ἐμοῦ ἀθλιώτερος ἂν εἴη,
ὃν μὴ ἔξεστι ἀστών τινι δέχεσθαι; *Ib.* 817.

Sometimes (in poetry especially) τὸ μή stands for ὥστε μή, 'to the not doing' of something being regarded as a result. So *Agam.* 552,

τὸ μήποτ' αὖθις μῆδ' ἀναστήναι μέλειν,
'they are dead and gone, so that a return to life is
no care to them.'

A peculiar use of μή is to ask a question, directly or indirectly, where a negative answer is expected. Thus, μὴ λέγεις ταῦτα δίκαια εἶναι; 'Surely you do not call that *just*, do you?'

Trach. 316, μὴ τῶν τυράννων; Εὐρύτου σπορά τις ἦν; 'She was not one of the royal family, was she?' *Aesch. Prom.* 255, μὴ πού τι προὔβης τῶνδε καὶ περαιτέρω; and 980. *Pers.* 346, *Ag.* 665. Indirectly, with the indicative, μή signifies 'whether. *Soph. Ant.* 1253,

ἀλλ' εἰσόμεσθα μή τι καὶ κατάσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένη.

θέλω πύθέσθαι, μὴ ᾗ τοῖς πάλαι κακοῖς
προσκείμενόν τι πῆμα σὴν δάκνει φρένα.

Heracl. 482.

ἐπίσχεσ, ὥς ἂν προὔξερυνήσω στίβον,
μή τις πολιτῶν ἐν τρίβῳ φαντάζεται.

Phoen. 92.

σκοπεῖτε μὴ δόκησιν εἶχετ' ἐκ θεῶν. *Hel.* 119.

Whether *μῶν* is compounded of *μὴ οὖν*, and is identical with *νυν*, or has a different origin, it falls under this head; but it is mostly used when a negative reply is expected.

μῶν τί μοι μέγα
πάρεστε πρὸς κακοῖσι πέμποντες κακόν;
Philoct. 1265.

μῶν καὶ θεός περ ἰμέρῳ πεπληγμένος;
Ag. 1174.

μῶν ἐκ θεῶν τοῦ καινὸν ἀγγελεῖς ἔπος; *Tro.* 55.

Similarly *δέδοικα μὴ ἦλθε* means 'I am afraid he went,' lit. 'I have fears as to whether he went.'

Even in conditional clauses, if the negative adheres strictly to the verb, *οὐ* is sometimes used, *e.g.* *εἰ οὐκ ἔᾶς* for *εἰ κωλύεις*,

εἰ τοὺς θανόντας οὐκ ἔᾶς θάπτειν παρών;
Ajax. 1131.

εἰ δ' οὐ παρούσης ταῦτ' αὖτε τέυξομαι σέθεν,
μενέτω κατ' οἴκους. *Iph. Aul.* 995.

εἰ δ' οὐκέτ' ἔστι, *Ion* 347, 388.

Where a participle has the virtual sense of an infinitive, μή is used, as δηλώσω μὴ γεγώς = ἐμὲ μὴ γεγονέναι, *Aj.* 472. So *Oed. Col.* 797, ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι, where perhaps πείσων should be read. Or if a participle may be resolved into a condition, as *Philoct.* 935, ἀλλ' ὥς μεθήσων μήποθ' ὦδ' ὀράῃ πάλιν = ὥς εἰ θέλοι μὴ ποτε μεθιέναι.

When a participle with a negative is continued from, or forms part of, a clause containing a prayer or command, μή is used, as

χαῖρε—ὁ Πύθιος ἄναξ,
τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη.
Aesch. Agam. 491—3.

ἀπότισον—μὴ δέκ' ἐμπλήσας ἔτη. *Orest.* 655.

ἢ ἄπαγε στρατὸν,
τὰ τῶν Ἀτρειδῶν μὴ μένων μελλήματα.
Iph. Aul. 817.

μάχαν ἔπιδε, πάτερ,
βίαια μὴ φίλοις ὀρών
ὀμμασιν ἐνδίοις. *Aesch. Suppl.* 791.

In *Theb.* 431,

τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ;

the *μή* is wrongly used, and the verse is probably an interpolation. A similar anomaly occurs in Eur. *Heracl.* 533,

εὔρημα γάρ τοι μή φιλοψυχοῦς' ἐγὼ
κάλλιστον ἤβρηκ' εὐκλεῶς λιπεῖν βίον.

Thuc. viii. 68, fin. χαλεπὸν ἦν τὸν Ἀθηναίων
δῆμον παῦσαι, καὶ οὐ μόνον μή ὑπήκοον ὄντα ἀλλὰ
καὶ κ.τ.λ.

With a deliberative subjunctive, should I or not? *μή* must be used, as

πῶς σε σεβίζω
μήθ' ὑπεράρας μήθ' ὑποκάμψας
καιρὸν χάριτος; *Ag.* 758.

εἶπω τι τῶν εἰωθότων, ὧ δέσποτα;
μηδ' ἕτερον ἀστεῖόν τι; *Ran.* 1.

διὰ τὴν χοάνην οὖν μήτ' ἀκούω μήθ' ὀρώ;
Thesm. 19.

A very peculiar use of *μή* occurs in strong asseverations which assume the form of an oath.

ἴστω νῦν Ζεὺς,
μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος.
Il. x. 329.

μὰ τὴν Ἀφροδίτην, μὴ ἔγω σ' ἀφήσω.
Ar. Eccl. 999.

μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,
μὴ ἔγω νόημα κομψότερον ἤκουσά πω. *Av.* 195.

μὰ τὸν Ἀπόλλω, μὴ σ' ἐγὼ,
καίπερ τοιοῦτον ὄντα, κατακλινῶ χαμαί.
Lysist. 917.

We can only say that this is an idiom; it is hard to explain it on any logical principle.

From οὐδὲν ἄλλο ἢ, *nihil aliud quam* (an accusative of the object), an adverbial formula ἄλλ' ἢ, *præterquam*, came into use. Thus in *Pers.* 211,

ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας
παρεῖχε,

the full sense would be οὐδὲν ἄλλο ἐποίει ἢ παρεῖχε.
In *Ran.* 227,

οὐδὲν γάρ ἐστ' ἄλλ' ἢ κόαξ

we clearly trace the transition of ἄλλο to ἄλλά.

Similarly in *Pac.* 475, (reading ἄλλ', not ἄλλ'.)

οὐδ' οἶδε γ' εἰλκον οὐδὲν ἀργεῖοι πάλαι
ἄλλ' ἢ κατεγέλων τῶν τालαιπωρουμένων,

the word εἰλκον is used παρὰ προσδοκίαν for ἐποιοῦν, 'they have been doing nothing but (else than) laughing.'

Hence in negative sentences οὐδὲν ἄλλ' ἢ, οὐκ—ἄλλ' ἢ, became very common, especially in Plato. τό τε λοιπὸν μηδετέρους δέχεσθαι ἄλλ' ἢ μιᾷ νηϊ ἡσυχάζοντας, *Thucyd.* iii. 71, 1. καὶ προσβαλόντες τῇ Ἰάσῳ αἰφνίδιοι, καὶ οὐ προσδεχομένων ἄλλ' ἢ Ἀττικὰς τὰς ναῦς εἶναι, αἰρούσι. *Ibid.* viii. 28, 2.

We often find ἄλλὰ—γὰρ, ἄλλ' οὐ γὰρ, with some ellipse or *aprosiopesis*, as

ἄλλ' ἐν γὰρ δεινοῖς οὐ σχήσω
ταύτας ἄτας,

'but (you need not advise me) for, &c.'

Soph. El. 223.

The phrase οὐ γὰρ ἀλλὰ is also elliptical.

κλύοιμ' ἂν· οὐ γὰρ ἀλλὰ δεῖ δοῦναι μέρος.

Eur. *Suppl.* 570.

μὴ σκώπτέ μ', ὦδέλφ', οὐ γὰρ ἀλλ' ἔχω κακῶς,

'for indeed I am hard up,' lit. 'for it is not but that,' &c.

Ar. *Ran.* 58.

οὖν.

The simplest meaning of this particle is 'therefore.'

ξύμβουλον οὖν μ' ἐπήλθες, ἥ τίνος χάριν;

Eur. *Suppl.* 125.

But in combination it has many very different meanings.

In Plato, μὲν οὖν is commonly used in assent, as πάννυ μὲν οὖν, σφόδρα μὲν οὖν, &c. But it is equally common in the sense of 'nay rather,' *imo potius*.

AI. ἦ μὴ φύγω σε;

OP. μὴ μὲν οὖν καθ' ἡδονήν

θάνης.

Soph. *El.* 1503.

IO. αὐτὸς ξυνειδὼς, ἥ μαθὼν ἄλλου πάρα;

OI. μαντιν μὲν οὖν κακοῦργον ἐσπέμψας.

Oed. *R.* 704.

NI. λέγε σύ.

ΔΗ. σὺ μὲν οὖν λέγε.

Equit. 13.

ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν
ἀποψῶ.

ΑΛ. ἐμοῦ μὲν οὖν.

ΚΑ. ἐμοῦ μὲν οὖν.

‘No! on mine!’

Ibid. 910.

ΚΑ. οὐκ ἐὼν, ἣ ξυγκελεύων παῖδ’ ἄγειν θανουμένην;

ΠΡ. μὴ μὲν οὖν ἄγειν. *Iph. Aut.* 892.

μὴ τὰγαθὰ

ἂ νῦν γεγένηται; ΤΥ. μὴ μὲν οὖν τὰ πράγματα.

Ar. Plut. 651.

This combination frequently occurs where οὖν simply means ‘then,’ and the μὲν has reference to δέ implied or expressed.

ἐγὼ μὲν οὖν οὔτ’ αὐτὸς ἰμείρων ἔφυν
τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν.

‘I then (whatever others may feel) have no desire
to be a ruler rather than to act as a ruler.’

Oed. R. 587.

ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ’ αἰὲ
φάσκειμ’ ἂν ἀνθρώποισι μηχανᾶν θεούς·
ὅτῳ δὲ μὴ τὰδ’ ἐστὶν ἐν γνώμῃ φίλα,
κεῖνός τ’ ἐκείνα στεργέτω καὶ γὰρ τὰδε.

‘My view then is this,—but if any one dissents
from it, let him cling to that opinion as I do to
this.’

Aj. 1036.

So *Antig.* 65.

κεῖνος μὲν οὖν ἔκειτ’, ἐγὼ δ’ ὁ δύσμορος κ.τ.λ.

Phil. 359.

- ἐγὼ μὲν οὖν ξένοισιν ὧδ' εὐδαίμοσι
κεδνῶν ἕκατι πραγμάτων ἂν ἤθελον
γνωστὸς γενέσθαι——
πρὸς δυσσεβείας δ' ἦν ἐμοὶ τόδ' ἐν φρεσὶν,
τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις.

Cho. 687.

πλάτα μὲν οὖν——
ἀχειματόν μ' ἔπεμπε·
——τελευτὰς δ' ἐν χρόνῳ
πατήρ ὁ παντόπτας
πρευμανεῖς κτίσειεν.

Suppl. 126.

With οὖν, both before and after, γε often combines in the sense of *saltem*, and sometimes with the interval of a word. This usage appears to be but little understood.

ἀλλ' οὖν δεδογμένον γέ ἐστι τὸν Σωκράτη διαφέρειν
τινὶ τῶν πολλῶν ἀνθρώπων. *Plat. Apol.* p. 34, E.

ἀλλ' οὖν εὐνοία γ' αὐδῶ.

‘Well, at all events it is from *kindness* that I tell
you,’ &c. *Soph. El.* 233.

ἀλλ' οὖν ἐπίστω γ' οἷ μ' ἀτιμίας ἄγεις.

Ibid. 1035.

ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ
τοῦργον, κρυφῇ δὲ κρύπτε.

Ant. 84.

οὐκουν πάρος γε σῆς ἀπεστάτουν φρενός,

‘at least I did not on a former occasion hold
aloof from your view.’ *Ibid.* 993.

ἀλλ' οὖν ἐλεγόμεσθ', ἡ φάτις δ' οὐ μοι πικρά,

Eur. Ion, 1325.

viz. σε τεκεῖν.

οὐκουν ποτ' ἐκ τούτοιιν γε μὴ σκήπροιιν ἔτι
 ὁδοιπορήσεις. *Oed. Col.* 848.

See also *Ibid.* 651, 924, *Oed. Tyr.* 565, 1357.

οὐκουν ἂν ἐκφύγοι γε τὴν πεπρωμένην.
Prom. 526.

ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.
Aj. 535.

In some of these, and many similar passages, the force of γε seems to have escaped the notice of editors. The use of γοῦν is more obvious.

ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
 γένεθλα, τὴν γοῦν πάντα βόσκουσιν φλόγα
 αἰδεῖσθ' ἄνακτος ἡλίου. *Oed. R.* 1424.

εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
 ἶσ' ἀντιλέξαι. *Ibid.* 408.

ΠΟ. μῆτερ, ἀλλά μοι σὺ χαῖρε.

ΙΟ. χαρτὰ γοῦν πάσχω, τέκνον.
Phoen. 618.

The particles δ' οὖν are very often used

(a) to express defiance, mostly with the pronoun of the second and third person.

ὁ δ' οὖν ποιείτω πάντα προσδοκῆτά μοι.
 'Then let him do it! There is nothing that I may
 not expect to happen to me.'
Aesch. Prom. 956.

οἱ δ' οὖν βοώντων ἀλλὰ τὰς σπονδὰς φέρεις;
Ar. Ach. 186.

οἱ δ' οὖν δρώντων ὃ τι βούλονται. *Lysist.* 491.

ὁ δ' οὖν ἴτω, κεί χρέ με παντελῶς θανεῖν.
Oed. Tyr. 669.

οἱ δ' οὖν γελώντων κάπιχαιρόντων κακοῖς.
Aj. 961.

ἡ δ' οὖν ἐάσθω καὶ πορευέσθω στέγας.
Trach. 329.

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.
Soph. El. 891.

σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
χρῶ χειρί. *Aj.* 114.

σὺ δ' οὖν ἄκουε τοῦργον. *Trach.* 1157.

σὺ δ' οὖν δίωκε καὶ πόνον πλέον τίθου.
Eum. 217.

(b) With εἰ or ἦν a barely possible contingency is expressed, 'but if he *should* do so-and-so, then,' &c. This idiom also, though in fact common, seems but little understood.

εἰ δ' οὖν ἀνάγκη τῇσδ' ἐπιρρέποι τύχης,
ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις.
Aesch. Ag. 1009.

εἰ δ' οὖν τι κακτρέποιτο τοῦ πρόσθεν λόγου,
'or, if he *should* deviate at all from his former
statement,' &c. *Oed. Tyr.* 851.

εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν.
Antig. 722,

where μὴ σοφὸς φύσει τις ἐστὶ is to be supplied.

εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρτάνειν
εἰ δ' οὖν, πιθοῦ μοι,

'but if you *did* go wrong,' &c. *Hippol.* 507.

εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σὸν, κείνον θέλων
ἐπωφελῆσαι ταύτ' ἔδρα, κ.τ.λ. *Soph. El.* 577.

ἦν δ' οὖν καταμύσῃ κὰν ἄχνην,
'but if he *should* close his eyes for ever so
little,' &c. *Ar. Vesp.* 92.

(c) Like *ceterum*, 'be that as it may,' δ' οὖν expresses a result arrived at where the possible causes or motives are left undecided.

γένοιτο δ' οὖν μολόντος εὐφιλῇ χέρα
ἄνακτος οἴκων τῇδε βαστάσαι χερί,
'however, I will say no more now, than that I hope
soon to shake hands with my lord.' *Agam.* 34.

ἔτλα δ' οὖν θυτῆρ γενέσθαι θυγατρός,
'however, be that as it may (viz. respecting a
mental infatuation), dare he *did* to slay his own
daughter.'

Ibid. 217.

τέλοιτο δ' οὖν τὰ πὶ τούτοισιν εὖ πρᾶξις.

Ibid. 246.

οὐκ οἶδ'· ἐμοὶ δ' οὖν ἢ τ' ἄγαν σιγῇ βαρὺ
δοκεῖ προσεῖναι χῆ μάτην πολλὴ βοή.

Antig. 1251.

ὁ δ' οὖν ἐρωτᾷτ', αἰτίαν καθ' ἣντινα
αἰκίζεται με, τοῦτο δὲ σαφηνιώ, *Prom.* 234.

viz. 'however, painful or not painful (v. 205), I
will explain to you the cause.'

Both *οὐκοῦν* and *οὕκουν* occur, where the accented syllable alone has its force. In all cases however *οὐκ οὖν* should be taken separately, and the meaning determined by the addition or absence of the interrogation.

With *ὥσπερ* the particle means ‘as in fact.’

τὸ μὴ πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν,
‘to prevent the city from suffering as it *has*
suffered.’ *Agam.* 1142.

καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν
ἐφίεθ’ ἀνὴρ κείνος, ὥσπερ οὖν μέλει, *Aj.* 990.

ἦ σίγ’ ἀτίμως, ὥσπερ οὖν ἀπώλετο
πατὴρ,—στείχω; *Cho.* 88.

With alternatives expressed by *εἴτε*—*εἴτε*, or excluded by *οὔτε* and *μήτε*, we find *οὖν* added to one or both clauses according as a special emphasis is conveyed.

εἴτ’ οὖν ἀληθεῖς, εἴτ’ ὀνειράτων δίκην—
‘whether they are *indeed* true, or whether &c.’
Agam. 474.

εἴτ’ οὖν θανόντος εἴτε καὶ ζῶντος πέρι
λέγω. *Ibid.* 816.

εἴτ’ οὖν κομίζειν δόξα νικήσει φίλων,
εἴτ’ οὖν μέτοικον ἐς τὸ πᾶν ἀεὶ ξένον
θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν.
Cho. 670.

λέγοντες εἴτ’ ἀληθὲς εἴτ’ ἄρ’ οὖν μάτην.
Philoct. 345.

εἴτ’ οὖν ἐπ’ ἀγρῶν εἴτε κἀνθάδ’ εἰσιδών.
Oed. R. 1049.

οὐτ' ἐν θεαῖσι πρὸς θεῶν ὀρωμένας,
οὐτ' οὖν βροτείοις ἐμφερεῖς μορφώμασιν.

Eum. 390.

μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινα
μήτ' οὖν γυναικῶν παῖδας.

Oed. R. 270.

Sometimes with a simple copula, as

πάντα γὰρ τά τ' οὖν πάρος
τά τ' εἰσέπειτα σῇ κυβερνώμαι χερί. *Aj.* 34.

In all such passages οὖν strongly insists on the particular fact or person about which the statement is made. Thus

ἦ δ' οὖν γυνὴ κάτεισιν εἰς Ἄιδου δόμους,
'No! go she must.' (Or perhaps, 'that may be as you say; but anyhow she must go.'). *Alcest.* 73.

ἄλλ' ἢ ποτ' ἦσθα θήρ; τεταύρωσαι γὰρ οὖν,
'for indeed you have the form of a bull.'

Eur. Bacch. 922.

εἵπερ γυνὴ σύ· σοῦ γὰρ οὖν προκήδομαι,
'for of *you* I certainly *do* take forethought.'

Antig. 741.

εὖ γὰρ οὖν λέγεις,
'for that you speak *well* there can be no doubt.'

Ibid. 1255.

τὼ δ' οὖν κόρα τώδ' οὐκ ἀπαλλάξει μόρον,
'but *these* girls he assuredly shall not save from their fate.'

Ibid. 769.

ἔστω δ' οὖν ὅπως ὑμῖν φίλον,
'however, be it as you wish.'

Oed. Col. 1205.

σφὼ δ' οὖν ἀρώμαι μή ποτ' ἀντῆσαι κακῶν.

Ibid. 1444.

See also *Ibid.* 980, 985 ; *Ant.* 771, 925.

In *Heracl.* 202, καὶ γὰρ οὖν means 'for, of course.'

With a wish or prayer οὖν adds particular point to the negative.

μή τί ποτ' οὖν γενοίμαν ὑποχείριος

κράτεσιν ἀρσένων.

Aesch. Suppl. 1147.

μή γὰρ οὖν ζώην ἔτι.

Orest. 1147.

μή τί ποτ' εἰς (οὖν ?) ἐμὴν πόλιν ἵκοιθ' ὁ παῖς.

Ion 719.

Added to relatives and relative particles, οὖν gives the sense of indefiniteness, as ὅστισοῦν, ὅτιοῦν, ὅπως οὖν. Plato, *Symp.* p. 210, B, τὸ κάλλος τὸ ἐπὶ ὅτῳ οὖν σώματι τῷ ἐπὶ ἐτέρῳ σώματι ἀδελφόν ἐστι, 'the beauty in any (one) body is akin to that in any other.'

περ.

This particle, except in the epic, is seldom used alone. Eur. *Alc.* 2, θεός περ ὦν, 'though a god,' and Aesch. *Theb.* 1041, γυνή περ οὔσα, 'though a woman,' and *Agam.* 1547, τάδε μὲν στέργειν δύσπλητά περ ὄντ' are among the few examples from tragedy. Similarly *Cho.* 495,

οὔτω γὰρ οὐ τέθνηκας, οὔδέ περ θανών.

More common is *καίπερ* with a participle, sometimes separated, as

μῶν καὶ θεός περ ἰμέρῳ πεπληγμένος ; *i.e.*
καίπερ θεὸς ὦν. *Aj.* 1174.

καὶ γὰρ σ' ἰκνοῦμαι καὶ γυνή περ οὖσ' ὅμως.
Eur. Orest. 680.

Very rarely *καίπερ* is used with a finite verb, as in *Pind. Nem.* iv. 35, ἔμπα, καίπερ ἔχει, and *Plat. Symp.*, p. 219, C, καίπερ ἐκείνὸ γε ὥμην τι εἶναι, where *καίτοι* should doubtless be restored.

εἴπερ, *siquidem*, is nearer to our 'since' than to 'if,' though it may sometimes be rendered 'if, as is the case,' *e.g.*—

εἴπερ εἴργασται τάδε,
'if, as we assume, he has done this.' *Aj.* 22.

It is followed by *γε* in assent, as

εἴπερ γ' ἀπ' ἀρχῆς πράγματος κοινωνὸς ἦν.
Aesch. Suppl. 338.

εἴπερ γ' Ὀρέστου σῶμα βαστάζω τόδε.
Soph. El. 1216.

More often a word intervenes, as

κὰν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι τοῖς.
Aesch. Cho. 215.

ναὶ, τέκνον, εἴπερ ἐστὶ γ' ἐξοικήσιμος.
Oed. Col. 27.

εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένης.
Oed. R. 369.

πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὁρά; Aj. 84.

ΗΛ. ἦ ζῆ γὰρ ἀνὴρ; ΟΡ. εἴπερ ἔμψυχός γ' ἐγώ.
El. 1221.

εἴπερ τις εἰδώς γ' εὖ τόδ' ἐξείπεν τέλος.
Agam. 907,

(where the γε seems incompatible with the MSS. reading ἐξείπον.)

εἴπερ κρατηθεῖς γ' ἀντινικῆσαι θέλεις. Cho. 490.

εἴπερ σφαλéis γε δεῦρο σωθήσει πάλιν.
Phoen. 725.

With relatives, ὅσπερ, ὥσπερ, ὅσονπερ, &c., the particle adds the notion of exact identity, 'the very one who,' &c., and thus it stands in contrast with the indefinite ὅστις.

ΟΙ. τίς οὗτος;

ΑΝ. ὄνπερ καὶ πάλαι κατείχομεν
γνώμῃ. Oed. Col. 1252.

Yet a few passages occur where ὅσπερ ἂν seems identical, as

χῶνπερ (or χῶσπερ) ἂν θίγῃ,
φθείρει τὰ πάντα κνώδαλ'. Trach. 715.

ἕωσπερ ἂν ζῶ, 'so long as I may be alive.'
Oed. Col. 1361.

Plato, *Sophist.* p. 219, B, πᾶν ὅπερ ἂν μὴ πρότερόν τις ὄν ὕστερον εἰς οὐσίαν ἄγῃ—ποιεῖν φαμέν.

φίλους νομίζουσ' οὕπερ ἂν πόσις σέθεν.

Eur. *Med.* 1153.

Where perhaps the sense is not οὕστινας ἂν νομίζῃ, but οὕπερ νομίζοι ἂν, 'the very same whom he would regard as his friends.'

The correction of Dobree in Soph. *El.* 691, ἀθλ' ἅπερ νομίζεται for πεντάεθλ' ἅ νομίζεται, though generally adopted, seems inadmissible, and the passage is more probably an interpolation.

που and πως enclitic, and πῶς and ὅπως.

The two latter, 'somehow,' 'somewhere,' or 'perchance,' as εἴ πως, ἦ που, and πω with a negative only (in the earlier Attic), *nondum*, as distinct from οὐκέτι, *iam non*, 'no longer,' are simple in their uses, and require no special illustration. But πῶς and ὅπως, besides their uses in asking a direct or (as in *Nub.* 690) a repeated question and in expressing indirectly *means how* and *purpose*, with the future, subjunctive, or optative, have several other idiomatic meanings.

As ποῖ or ποῦ γῆς often occurs, so we find πῶς εὐμενείας ἔχεις, 'how are they disposed towards you?'

ὥς ἂν παρούσης οὐσίας ἕκαστος ἦ,

'according as each one has ready means.'

Eur. *Hel.* 313, and 1253.

Similarly ὅπως ποδῶν, ὅπως τάχους, ‘with all speed,’ Aesch. *Suppl.* 816, Plat. *Gorg.* p. 507, D, where there is an ellipse of ἔχει, or some tense of it.

A wish is often expressed by πῶς ἂν with the optative, ‘how could I do it?’ meaning virtually ‘I should be glad if I could do it.’

πῶς ἂν δροσερᾶς ἀπὸ κρηνίδος
καθαρῶν ὑδάτων πῶμ’ ἀρυσαίμην;
‘O that from a dewy spring I could take a draught
of clear water!’ *Hippol.* 208.

ὦ Ζεῦ, πῶς ἂν τὸν αἰμυλώτατον
ὀλέσσας θάνοιμι; *Aj.* 387.

πῶς ἂν μόλοι δῆθ’ ἡμῖν ἐν τάχει παρών;
Oed. R. 765.

A peculiar idiom is the use of ὅπως with an optative alone, where we should expect ἂν.

οὐκ ἔσθ’ ὅπως λέξαιμι τὰ ψευδῆ καλά,
ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.
Agam. 603.

ἔστ’ οὖν ὅπως Ἀλκешτις εἰς γῆρας μόλοι;
Alcest. 52.

Similarly with ὅστις,

οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν.
Cho. 164.

οὐκ ἔστιν ὅτῳ μέλζονα μοῖραν
νεύμαιμ’ ἢ σοί. *Prom.* 299.

καί τίς ποτ’ ἔστιν ὃν γ’ ἐγὼ ψέξαιμι τι;
Oed. Col. 1172.

where the sense is οὐτις ἔστιν ὄν, or οὐκ ἔστιν ὄντινα, &c.

We find οὐχ ὅπως in the sense of ‘so far from,’ as

πεπαύμεθ’ ἡμεῖς, οὐχ ὅπως σε παύσομεν.

Soph. *El.* 796.

τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων γενήσεσθε, ἀλλὰ καὶ—δύναμιν προσλαβεῖν περιόψεσθε.—*Thuc.* i. 35.

With the ellipse of σκόπει we not unfrequently find ὅπως with a future in the sense of *cura ut*, or *cave ne*.

ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ. *Aesch. Prom.* 68.

Πενθεὺς δ’ ὅπως μὴ πένθος εἰσοίσει δόμοις.

Eur. Bacch. 367.

ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία.

Ar. Av. 131.

A usage more difficult to explain, but depending probably on the attraction and assimilation of moods and tenses, is the occurrence of ὅπως and other particles of purpose, ὥς or ἵνα, in the sense ‘in which case it would have been,’ or ‘that so it might have been.’

τί δῆτ’ ἐμοὶ ζῆν κέρδος, ἀλλ’ οὐκ ἐν τάχει
ἔρριψ’ ἐμαυτὴν τῇσδ’ ἀπὸ στύφλου πέτρας,
ὅπως πέδῳ σκήψασα τῶν πάντων πόνων
ἀπηλλάγην;

‘why do I not throw myself at once from this rocky
crag, that so I may be rid of all my troubles?’

Aesch. Prom. 766.

εἴθ' εἶχε φωνὴν εὖφρον', ἀγγέλου δίκην,
ὅπως δίφροντις οὔσα μὴ 'κινυσσόμην,
'for then I should not have been agitated by two
thoughts.' *Cho.* 187.

ἐβουλόμην μὲν ἕτερον ἂν τῶν ἡθάρων
λέγειν τὰ βέλτισθ', ἵν' ἐκαθήμην ἡσυχος.

Eccles. 151.

See also *Soph. El.* 1131-4, *Oed. Tyr.* 1389, 1392, *Eur. Hippol.* 647. The original meaning seems to have been 'in which way (or 'where,' ἵνα) so-and-so took place;' and we may compare such expressions as καὶ δὴ δέδεγμαι in the sense of '*fac me accepisse.*' Perhaps the ellipse of ἔχων or γιγνόμενος may be admitted; 'being how,' i.e. in which circumstances, 'I was so-and-so.' It is not however certain that any logical explanation of the μὴ in this idiom can be offered.

ποῦ interrogative.

The ironical question, 'Where shall I find so-and-so?' with the implied answer 'Nowhere!' gave rise to a peculiar use of ποῦ interrogatively, which is formulated by Elmsley on *Heracl.* 371 (369), 'ποῦ non sine indignatione negat.' He refers to Porson on *Orest.* 792 (802),

ποῦ γὰρ ὦν δείξω φίλος,
εἴ σε μὴ 'ν δειναῖσιν ὄντα συμφοραῖς ἐπαρκέσω;
'I shall not show myself to be a friend, if I fail
to assist you in trouble.'

ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοῦς;

Philoct. 451.

ἐπεὶ, φέρ' εἰπὲ, ποῦ σὺ μάντις εἶ σαφής;
'you never showed yourself a true prophet.'

Oed. R. 390.

ποῦ σὺ στρατηγεῖς τοῦδε, ποῦ δὲ καὶ λεῶν
ἔξεστ' ἀνάσσειν;

'you are not *his* commander, nor have you
authority over *his* hosts.'

Aj. 1100.

κᾶτα ποῦ 'στιν ἡ δίκη;

'then there is no such a thing as justice.'

Phoen. 548.

ποῦ τὰδ' ἐν χρηστοῖς πρέπει;

'such conduct is not thought becoming by the
good.'

Heracl. 510.

ποῦ δέ μοι πατήρ σύ;

'you are not my father.'

Ion 528.

ποῦ γάρ ἐστι δίκαιον ἐν οἰκέτου σώματι
καὶ ψυχῇ δύο ὠφληκέναι τάλαντα;

Dem. p. 978.

θεοῦ λέγεις πρόνοιαν ἀλλὰ ποῦ τόδε;

'but that cannot be,' viz. the means devised for
preservation.

Orest. 1179.

ΤΟΙ.

This is old form of τῶ, 'hereby,' 'truly,' 'in fact.'
In epic, it is very often represented by τε, which better
suits the hexameter verse.

σύν τε δύ' ἐρχομένω, καί τε πρὸ δ τοῦ ἐνόησεν
ὅπως κέρδος ἔη· μῦθος δ' εἴπερ τε νοήσῃ,
ἀλλὰ τέ οἱ βράσσων τε νῶος λεπτή δέ τε μῆτις.

Il. x. 224.

It is peculiarly used in enunciating maxims or sententious remarks.

Ζεὺς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν
φρονημάτων ἔπεστιν εὐθυνοσ βαρύς,
'know that Zeus severely punishes excessive pride.'

Aesch. Pers. 823.

This particle combines very frequently with καί and μέν in strongly expressed objections, 'but yet,' 'but indeed,' καίτοι always standing first, μέντοι second in a sentence. Rarely we find καίτοι γε, as in *Eur. Tro.* 1015.

But μέντοι, both in prose and poetry, is also used nearly as a synonym of τοι, and in this case perhaps it should be separately printed μέν τοι.

γένοιτο μέν τὰν πᾶν θεοῦ τεχνωμένου,
'why, truly, anything may happen when a god
contrives it.' *Aj.* 86.

καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως
τεύξει ποτ'. *Soph. El.* 963.

With ἄν and ἄρα there is frequently a crasis with τοι, often corrupted in MSS.

χωρήσομαί τᾶρ' οἴπερ ἐστάλην ὁδοῦ.

Soph. El. 404.

οὐ τὰν ἐλόντες αὖθις ἀνθαλοῖεν ἄν. *Agam.* 330.

ἦ τὰν πανώλεις παγκάκως τ' ὀλοίατο. *Theb.* 547.

It is often combined with ἐπεὶ, and we find also ἐπεὶ
τοι καί.

ἐπεὶ

καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἥτις εἶ.

Trach. 321.

πέποιθ', ἐπεὶ τὰν οὐ μακρὰν ἔζων ἐγώ. *El.* 323.

οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν, κ.τ.λ.

Oed. Col. 433.

οὐ δῆτ', ἐπεὶ τὰν μεγάλα γ' ἡ Τροία στένοι.

Cycl. 198.

σοὶ δ' οὐδὲν ἔχω φίλτρον, ἐπεὶ τοι

μέγ' ἀναλώσας ψυχῆς μέριον

Τροίαν εἶλον. *Androm.* 540.

ἐμοὶ μελήσει ταῦτ', ἐπεὶ

τοι καὶ ψοφεῖ λάλον τι καὶ

πυρορραγές. *Ar. Ach.* 933.

οὐ δῆτ', ἐπεὶ τοι καὶ γέλωτος ἄξια. *Heracl.* 507.

τοιούτος οἶος ἂν τροπὴν Εὐρυσθέως

θείην· ἐπεὶ τοι καὶ κακὸς μένειν δόρυ. *Ibid.* 743.

μάλιστα, ἐπεὶ τοι καὶ σοφῆς δεῖται φρενός.

Med. 677.

When the special attention is desired of the party
addressed, τοι or δὴ is added.

σέ τοι, σέ τοι μόνον δέδορκα πημονὰν ἐπαρκέσονται,

'you, yes you,' &c.

Aj. 360.

σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.

Ibid. 1228.

σέ τοι, σέ κρίνω.

El. 1445.

σοί τοι λέγουσα παύεται σαφῇ λόγον.

Agam. 1014.

ΑΛ. ἐγώ; ΔΗ. σὺ μέντοι.

Equit. 168.

σύ τοί με πείθεις.

Rhes. 663.

μείνον, ὦ σέ τοι λέγω.

Iph. Aul. 855.

σέ δῃ, σέ τὴν νεύουσας ἐς πέδον κάρα.

Antig. 441.

σὺ δῃ κατ' οἴκους ὡς ἔχιδν' ὑφειμένη
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δὺ' ἄτα κάπαναστάσεις θρόνων.

'so *you*,¹ like a viper crouching in the house, have been quaffing my blood *secretly* (not assailing me openly, like your sister). I little thought that I was maintaining *two* banes and *two* rebels against my throne.'

Ibid. 531.

The combinations *τοιγάρ*, *τοιγαροῦν*, and *τοίνυν*, 'then,' are remarkable for the occurrence of *τοι* first in the sentence, equivalent to *τῶ*, 'wherefore.' In the weaker sense it is always enclitic.

In alternatives, *τοι* combines with *ἤ* in the first term, as

ἤτοι κέαντες ἢ τεμόντες εἰφρόνως. *Agam.* 822.

We find *τοι* δῃ in *Soph. Phil.* 245, γέ τοι δῃ *Oed. R.* 1171, and γέ τοι very frequently.

¹ The common reading σὺ δ' ἤ, &c., is inferior in emphasis.

ιδρώς γέ τοί νιν πᾶν καταστάζει δέμας.

Phil. 823.

ἀλλ' εὖ γέ τοι τόδ' ἴσθι.

Trach. 1107.

φορᾶς γέ τοι φθόνησις οὐ γενήσεται. *Ibid.* 1212.

ἀλλ' εὖ γέ τοι κάτισθι.

Ant. 1064.

αἰσχροὺν γε μέντοι ναῦς ἐπ' Ἀργείων μολεῖν.

Rhes. 589.

μᾶλλον γε μέντοι τοῖς ἐμοῖς πείθου λόγοις.

Hel. 994.

ὀρῶ γέ τοι τούσδ' ἄρνας ἐξ ἄντρων ἐμῶν.

Cycl. 224.

βαθύς γέ τοι Διρκαῖος ἀναχωρεῖν πόρος.

Phoen. 730.

ὥς.

This particle, which has the same relation to ὅπως as ὅσος to ὀπόσος, οἶος to ὀποῖος, has several well-defined uses.

(a) As a particle of purpose, 'in order that,' it takes the subjunctive with or without ἄν, the optative always without ἄν.

ὥς ἂν παρῇ μοι μάρτυς ἐν δίκη ποτέ.

Aesch. Cho. 974.

δεῦρ' ἔλθ', ὅπως ἂν καὶ σοφώτερος γένη.

Alcest. 779.

ἀλλ' ὥς δόλοισι παῖδα βασιλέως κτάνω.

Med. 783.

ἐπ' αὐτοφώρῳ πρέσβυν ὥς ἔχονθ' ἔλοι,
viz. τὸ φάρμακον.

Ion 1214.

(b) In exclamations,

ὥς σ' ἀπ' ἐλπίδων
οὐχ ὧνπερ ἐξέπεμπον εἰσεδεξάμην.

Soph. El. 1128.

(c) In comparison, 'as,' *quemadmodum*.

βίοτον εὐαίωνα, Πέρσαις ὥς θεὸς, διήγαγες.

Pers. 707.

In this sense ὅπως is used by the poets,

γῆτης ὅπως ἄρουραν ἔκτοπον λαβών.

Trach. 32.

Note, that in comparison, ὥς takes the accent when it comes after the object compared.

ἔδν δ' ἐς ἄντρον ἀσχέδωρος ὥς.

Aesch. frag. Phorcid.

(d) After verbs of saying, indicating, &c., where the Romans use the infinitive.

λέγουσι δ', ὥς σὺ μὲν μέγαν τέκνοις
πλούτου ἐκτήσω ξὺν αἰχμῇ.

Pers. 750.

Dicunt te magnas opes liberis bello comparasse.

(e) Accented, ὦς is used for οὕτως, but somewhat rarely, and chiefly in the formula ἀλλ' ὦς γειέσθω, 'then be it so,' *Troad.* 726.

εἰ πάντα δ' ὥς πράσσοιμ' ἂν, εὐθαρσῆς ἐγώ.

Agam. 903.

(f) ὥς often signifies 'when' in the sense of ἐπεί, and very often 'since.'

ἄλλ' εὐτρέπιζε φάσγαν' ἢ βρόχον δέρη,
ὥς δεῖ λιπεῖν σε φέγγος.

Orest. 953.

ὥς δὲ αὐτοῖς πρὸς τοῖς πολεμίοις ἦσαν,—δύο μὲν
εὐθὺς ἠὺτομόλησαν.

Thuc. iii. 77.

In this sense of 'when' ὅπως also is used in *Antig.* 253, 407, *Trach.* 917.

(g) Both ὥς ἂν and ὅπως ἂν with the subjunctive mean 'according as.'

ὥς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.

Aj. 1369.

ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.

Med. 331.

And so probably we should read in *Oed. R.* 329, τᾶμ' ὥς ἂν εἴπης, 'however you may speak of my conduct' (for ὥς ἂν εἴπω).

(h) With superlatives, ὥς and ὅπως are used as the Romans use *quam maxime*, &c.

μαίνει γὰρ ὥς ἄλγιστα.

Bacch. 326.

γένοιτο δ' ὥς ἄριστα.

Agam. 657.

ἦκειν ὅπως τάχιστ' ἐράσμιον πόλει.

Agam. 588.

(i) With genitive absolute, ὥς ᾧδ' ἐχόντων τῶνδε, *quae quum ita se habeant*, &c.

(k) With future participles, ὥς πᾶν δράσων or δράσοντος,¹ like the Latin future in *-rus*.

Generally, this expresses either real intention, or at least some avowed plea.

λιπὼν δὲ βούσταθμ' Ἰδαίος Πάρις
Σπάρτην ἀφίκεθ' ὥς ἐμὸν σχήσων λέχος.

Hel. 29.

(l) With present or other participles, ὥς ὦν, ὥς πολλὰ ἀδικήσας, &c.

σὺ δ' ὥς τί χρήζων τήνδε ναυστολεῖς χθόνα ;

Med. 682.

¹ Without ὥς, the future participle represents the Latin supine with verbs of motion, as ἐξήει θεασόμενος, *exibat spectatum*, πέμπω σε ἀγγελοῦντα, &c.

INDEX.

	PAGE
ἀλλὰ <i>saltem</i>	1, 2
οὐ γὰρ ἀλλὰ	3, 52
οὐκ—ἀλλ' ἢ	51
in expostulation	2
ἀλλὰ γὰρ, ἀλλ' οὐ γάρ	2, 51
ἀλλ' ἢ	29
ἀλλὰ μὴν	40
ἀλλ' οὐδὲ μὴν	40
ἀλλ' οὐ γάρ	51
ἀλλ' οὔν—γε	54-5
ἀλλ' οὔν	54-5
ἐν with relative and subjunctive	3
inseparable from relative word	3, 4
with optative expressing condition and result	4
no Latin nor English equivalent	4
expresses differently <i>would, should, and shall, will</i>	5
with past indicative, <i>would have</i>	5
does not in itself govern subjunctive	5
position after emphatic word, and early in a sentence	6
repeated	6
separated from relative word by μέν, δέ, γάρ	6
expresses frequent occurrence in past time	7
with infinitive or participle	7, 8
with optative and relative in indirect past narrative	9
with εἰ hardly in use	9

	PAGE
ἄν rarely used with future	9
with pluperfect	10
with ὥς and ὅπως	10
naturally adheres to ὅπως	11
with optative expressing command	11
with optative expressing wish	64
“consopitum”	34
ἄρα, root of	11
primary meaning	11
ἄρα, ἄρ' οὐ	12
ἄρα μή	12
after εἰ, ἤν, ὥς	12
with imperfect, ἤν ἄρα, &c.	13
ἔμελλον ἄρα	13
ἄρα in strong affirmation	14
ἄρα with ἤν μή	14
 γε used in irony	 14
assent	15
emphasis	15
‘at least’	15, 18
with ὅς and ὅστις, <i>quippe qui</i>	15
with μέν lighter than μέν γάρ	16
following μή in expostulation	16
follows δέ	17
follows εἰ and ἐπεὶ	18
γε μὴν <i>tamen</i>	36
never a mere supplement	18
γε μὲν δὴ	37
γε μέντοι	37
γούν	55
γέ τοι, γέ τοι δὴ	70
 δέ in apodosis	 35
in questions	35
δὴ strong form of δέ	18
δέ, δὴ	18
δὴ δέ	19
δὴπου	27

	PAGE
ὅτ' τότε, δέποτε	19
with relatives, ὅς, δέ, &c.	19
with superlatives	20
with πολλά	20
with imperatives, ἄγε δέ, &c.	21
with finite verbs	21
after καί, in assumption	21
after καί, in other senses	22
with ὡς, in irony	23-4
with special emphasis on person	69
δῆθεν, δῆθε	27-7
δῆτα, with a word repeated	25
with καί preceding	25
with οὐ in indignant denial	25-6
ὅ' οὐν	55, 57
εἰ καί, καὶ εἰ	31
εἰ οὐ	48
εἰ δ' οὐν	56
εἴπερ, <i>siquidem</i>	61
εἴπερ—γε	61
εἰ πως	63
ἐπεὶ τοι καί	69
ἦ δέ	27
ἦ που, δέπου	27, 63
ἦ δῆτα	28
ἦ πολλά, ἦ κάρτα	28-9
ἦ γάρ	29-30
ἦ truly	30
ἦ μήν	38, 39
ἦν δ' οὐν	56-7
ἵνα ἄν	10
ἵνα, 'in which case,' &c.	65, 6
καὶ ἄν, κἄν	34
καὶ—τε, τε—καί	30
καὶ γάρ	32

	PAGE
καὶ γὰρ οὖν	60
καὶ δέ	32
καὶ δὴ	21-3
καὶ πῶς, καὶ τίς, &c.	33
καὶ δὴ δέδεγμαι	66
καὶ εἰ	31-2
καὶ δὴ καί	24
καὶ νῦν	34
καὶ μὴν—γε	36
καὶ μὴν	39, 40
καίπερ not used with finite verb	61
καίτοι γε	68
μὲν not always followed by δέ	35
μὲν οὖν in assent	52
‘nay rather’	52
μύντοι	68
μὴν, ‘but’	35
with γε, οὐ μὴν—γε	36-7
μὴ, how different from οὐ	41
with indefinite relatives	41
with relatives of purpose, &c.	47
with ὥστε	41
μὴ οὐ	43
μὴ with participle = εἰ μὴ	45
μὴ οὐ with δέδοικα implied	46
μὴδὲν for τὸ μὴδὲν	47
μὴ in direct questions	47
indirect questions	48
with indic. after δέδοικα	48
μὴ with participle representing infinitive	49
implying condition	49
μὴ with participle and preceding imperative	49
μὴ, anomalous uses of	49, 50
with deliberate subjunctive	50
μὴ in strong asseveration with fut. indic.	50
μὴ γὰρ οὖν	60
μὴ τι ποτ’	60
μῶν, μὴ οὖν = nun	48

	PAGE
ὅπως ποδῶν, τάχους, &c.	64
ὅπως without ἄν takes optative	64
μή, <i>cave ne</i>	65
with ellipse of σκόπει	65
‘in which case,’ &c.	65
‘when’	73
ὅσπερ	62
ὅσπερ ἄν	62
ὁ δ' οὖν	56
οὐ, why <i>objective</i> negative	41
οὐ δὴ	24
οὐ λέγει οὐδὲν, &c.	41
οὐ δοκῶ, οὐ φημι, &c.	42
οὐκ ἔξεστι and ἔξεστι μή	42
οὐ γὰρ ἄλλα	52
with infinitive	42
οὐκ ἐχρῆν, &c.	43
οὐ μή, explanation of idiom	43
with fut. indic. or aor. subj.	43
with future interrogatively	44
οὐ—καὶ μή	45
οὐ μήν—γε	36
οὐ follows μή in second clause after οὐ or a negative implied	45
οὐδὲν ἄλλο ἢ	51
οὐδὲν (οὐκ) ἄλλ' ἢ	51
οὐκοῦν, οὐκ οὖν	58
οὖν, primary meaning	52
preceded by μέν	53-4
preceded or followed by γε	54
following εἴτε	58
following οὔτε or μήτε	53-9
insists on person or fact	59
οὕτου	28
οὕτι μήν	40
οὐχ ὅπως with future	65
περ with participles	60
forms εἴπερ, καίπερ	61
ποῦ interrogative	66

	PAGE
πρῶτον μὲν—ἔπειτα	35
πῶς	63
πῶς ἄν expressing wish	64
πῶς καί, καὶ πῶς	33
Subjunctive always future	3
σὺ δ' οὖν	56
τε with ὥς, οἷος &c.	31
τί δὴ	24
τὸ μὴ = ὥστε μὴ	47
τοι, primary meaning of	67
= epic τε	67
in sententious remarks	68
with καί and μέν	68
in crasis, τάρᾳ and τᾶν	68
with ἐπεὶ and καὶ	69
in calling special attention	69
τοίγαρ, τοιγαροῦν, τοίνυν	70
with ἢ in alternatives	70
τοι δὴ	70
ὥς, various uses of	71
ὥς, sic.	72
ὥσπερ οὖν	58
ὥστε with indicative	42
ὥς ἂν τις εὐμενέας ἔχη	63
ὥς, 'in which case' &c.	65
ὥς ἂν 'according as'	73

THE END.

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